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A GRAMMAR

OF THE

SAMARITAN LANGUAGE,

WITH

EXTRACTS AND VOCABULARY.

BY

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LONDON:

SAMUEL BAGSTER AND SONS;

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P R E F A C E.

IN offering to the public a work of so *novel* a character as the present, the author has seized the opportunity of stating the grounds on which it was undertaken.

The importance of the study of the Biblical languages has never been questioned, excepting by those men who are ignorant of them, and are disposed to condemn *in toto* the utility of that which they have not the means or opportunity to acquire. On the other hand, those illustrious scholars, whose definition of the utilitarian *cui bono* is directly opposed to the former, have not only inculcated the momentous importance of linguistic study by *precept*, but have led the van thereof conspicuously by *example*.

To recount the imperishable names of those who, from the earliest ages of Christianity, have patronised or pursued this study, is unnecessary in this place; their opinions of its importance may be summed up in the words of the learned Dr. Jahn: “*occurrit et illud, quod est totius theologiæ fundamentum, neque tamen sine subtili et intimâ linguarum Biblicarum cognitione satis firmari potest, γνησιότης, inquam,*

sacrorum librorum, *quâ labefactatâ*, ruit autoritas horum documentorum, et theologiæ ædificium evertitur." And again, "librorum *γνησιότητα* et verum sensum, *absque subtili et intimâ linguarum scientiâ*, comprobare nemo potest."

The phrase "Biblical Languages," although capable of extension to all those versions of the Sacred Scriptures which have been made during the last century into almost every important language and dialect, is usually confined to the following: viz. Hebrew, Chaldee, Syriac, Arabic, Samaritan, Ethiopic, Aṁharic, and Coptic; to which, of course, the Greek and Latin may be added.

The first four of the languages just enumerated have received especial attention at the hands of scholars; while the four latter have been wholly neglected or forgotten. In fact, during the last few years, so little attention and study have they attracted, that, at the present time, it is impossible to acquire even the rudiments of them, except through the medium of the Latin tongue. Why they have been allowed to fall into such disrepute, it is not worth while to inquire, but we have only to do with the fact that such is the case, and, if possible, to remedy it.

The present work is a Grammar of the Samaritan Language; it is strictly *Rudimentary*, and is intended as a precursor to a more critical and philological view of the tongue. The main object of the author has been to deal with the ordinary facts of Etymology and Syntax, and to produce such a work (to use an illustrious scholar's words), "*non ut in ipso hæreat juvenus, sed ut per eum transeat*,

per eum excolatur, et ad altiora præparetur." How far he has succeeded in his endeavours will be for the discerning public to determine, to whose favour he would commend his present attempt.

The author has consulted nearly the whole of the extant writers on the subject,—as Cellarius, Morinus, Castellus, Leusdenius, and others. To the first he is *especially* indebted in the Etymological part of the work; whose facts, notwithstanding they are undigested, and expressed in questionable Latinity, are undoubtedly invaluable.

The Syntax is, however, wholly original; and the author has especially aimed at giving the ordinary rules, to the exclusion of all which might seem hypercritical to the young scholar.

The Work is preceded by a brief dissertation upon the Samaritans, their language and literature, which the author hopes will not be unacceptable to the reader, and is concluded by an extract, from Walton's Polyglot, of three chapters of the Samaritan version of the Pentateuch, with exegetical remarks upon the text, together with a short Lexicon, carefully compiled by actual reading and observation. The student will do well, after he has mastered the Grammar, to construe, by the aid of the Lexicon, and parse the whole of the extracts, in doing which he will find his labours considerably diminished by observing the analogy which the Samaritan bears to the Syriac and Chaldee.

Before concluding, it is scarcely necessary to dwell upon

the extènt to which the Samaritan text as edited in the books is vitiated; and no doubt many of the anomalies, which have come to be considered *grammatical* peculiarities, are to be referred to this cause. The fact is simply mentioned here, to show that the reader must bear with some things, which in the *present* state of the text are unavoidable.

The author hopes to have an opportunity of editing a critical and philological Grammar, which, with a Lexicon and a revised text of the Samaritan Pentateuch, would form a somewhat complete library of Samaritan literature.

LONDON:
1853.

INTRODUCTION.

BEFORE entering upon the Grammar, a brief account of the Samaritans, their language and literature, may not be unacceptable to the generality of our readers.

It appears that the ten tribes of Israel who had revolted from Solomon's son, elected Jeroboam as their king, who fixed his capital at Shechem, in mount Ephraim.

The Israelitish king, in order to prevent his people from going to Jerusalem, set up two golden calves, one in Dan, and the other in Bethel, to which they might offer the usual sacrifices.

We pass over the remaining acts of Jeroboam and his successors, until we come to Omri, the sixth king of Israel, who began his reign, A.M. 3079. He it was who purchased the hill of Samaria from Shemer, and built on it a city called by the same name, from which the gentile noun, *Samaritans*, is derived.

The city Samaria was besieged during Ahab's reign, by the Syrian king, Ben-hadad, but without success: in the reign of Hoshea, however, Shalmaneser, king of Assyria, attacked it, and after three years' siege succeeded in taking it, and carrying away the Israelites captive into Assyria.

The territories of the banished Jews were occupied by a mixed people, brought from different parts of the Assyrian empire,—from Babylon, Cuthah, Ava, Hamath, and Se-

pharvaim. It is to these colonists that the name *Samaritans* is specially, though not exclusively, applicable. According to Josephus, they were called כּוּתָּאִי *Cuthæi*, as the following extract will show (B. ix. c. 14):—οἱ δὲ μετοικισθέντες εἰς τὴν Σαμάρειαν Χυθαῖοι—ταύτη γὰρ ἐχρῶντο μέχρι δεῦρο τῇ προσηγορίᾳ, διὰ τὸ ἐκ τῆς Χουθᾶς καλουμένης χώρας μεταχθῆναι, αὕτη δ' ἐστὶν ἐν τῇ Περσίδι καὶ ποταμὸς τοῦτ' ἔχων ὄνομα, etc.

It appears, moreover, that these colonists were infested with lions, on account of their idolatry; and believing the cause of this visitation to be their ignorance of the worship due to the "God of the land," they resolved to request Shalmaneser to send them a priest or priests of the captive people, who might teach them "the manner of the God of the land." This request was complied with,—a priest was sent. But it does not appear that the instruction he imparted had the effect of totally eradicating idolatry from among them; for we read, that "they feared the Lord, but served their graven images." How long this semi-idolatry continued it is impossible to say: it would appear, however, that on the return from the Babylonish captivity it had ceased; for they not only made an application to Judah and Benjamin to be allowed to participate in rebuilding the temple, for which the latter had obtained a decree, but added, as if reprobating their former wickedness, "we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up here." This proposal was refused by Ezra and Nehemiah, and the other Jews; who were not only empowered by the decree of Cyrus to rebuild their temple, but also to fortify their city. This refusal on the part of the Jews, gave rise to that im-

placable and deadly hatred which ever after existed between themselves and the Samaritans.

The latter, by their calumnies and intrigues at the court of Persia, at length forced the Jews to desist from their work. We are told that they “hired counsellors against them;” and to judge from the proceedings recorded in Ezra, c. iv., there can be no doubt that the Samaritans were actuated by the most fiendish spleen. They are even said to have gone so far as to attempt to hinder the rebuilding by force, but without success, for the temple was completed.

The Jews never forgave the Samaritans: and as an instance of the contempt and abhorrence in which they held the latter, we may mention the saying, “he who eateth bread of a Cuthæan shall be as one who eateth pork.” The Jews even refused to write a copy of the law on a Samaritan parchment.

What their feelings were, therefore, when it was resolved to build a rival temple to their own, may be more easily imagined than described.

Manasses, brother of the high-priest, and son-in-law of Sanballat, the governor of Samaria, was ordered, in common with the other Jews, to give up his “strange wife.” He refused, and was consequently compelled to fly for protection to his father-in-law.

On the representation of Sanballat, that the building of a temple in opposition to that of the Jews would tend to weaken the latter,—whom he represented as a nation ever disaffected, and always ready for revolution,—a temple was built by the Samaritans on mount Gerizim, of which Manasses was made high priest.

Shortly after the building of this temple, the Samaritans

revolted from Alexander, who expelled them, and put Macedonians in their place, and gave the province to the Jews. After Alexander's death, Ptolemy Lagus subdued both Judæa and Samaria, and carried away numbers of Jews and Samaritans to Egypt. Samaria afterwards fell into the hands of John Hyrcanus the Jewish chief priest; and soon after him into the hands of the Romans, during whose rule Herod Antipater rebuilt the temple and city with great magnificence, to which he gave the name Sebaste, or Augusta. At the present time, few of this once powerful people exist. Scaliger, who was desirous of being informed of their customs, wrote two letters, one to the Samaritans of Egypt, and the other to the chief priest, who resides at Neapolis, in Syria. Their answers are now in existence, and are well worthy of perusal.

We shall close the preceding brief sketch of the Samaritans, with a short account of their language and Pentateuch; and especially of what is called the Samaritan Version. But as our remarks have been, and must be brief, we may refer those who wish for complete information on the subject, to the Proleg. of Walton's Polyglot, Gesenius "de origine et indole Samaritani Pentateuchi," Cellarius, Schwarzius, Scaliger, Hottinger, and others.

The Samaritan is chiefly a compound of the Hebrew, Chaldee, and Syriac. Among the words derived from these sources, are to be recognised a great number of Cuthæan words, imported, doubtlessly, by the new colonists.

Some of the words borrowed from the former languages have undergone various transformations, as will be seen hereafter, while others have remained entire and unchanged.

The *sympathies* of the language are decidedly Syro-

Chaldaic, as the reader will observe in the sequel. This is probably to be attributed to the fact, that while the Samaritans sought to fashion their own tongue after the manner of that of the Syrians, who were situated in Decapolis, north of Samaria; they scrupulously eschewed every thing which savoured of their southern neighbours, against whom they appear to have entertained the most implacable hatred.

There does not appear to be any substantial ground for the affirmation of Cellarius, that the Samaritan dialect was ruder and less polished than those of its neighbours. Generally speaking, it is far more simple in its syntax than the Hebrew, and free from those technical constructions with particles, which are especially found in the latter. It does not, however, appear to convey ideas more imperfectly than the Hebrew; on the contrary, there are cases in which its simple diction seems paramount to that of the latter; and to judge of a tongue by the utilitarian principle, that it was made for man, so far the Samaritan successfully attains the end for which language was in part designed. There is one peculiarity in the Samaritan, which especially arrests our attention; and that is, the promiscuous interchange of the so called *guttural* letters: but whether this is an argument against the ἀκριβεία of the language, it is not our intention to determine.

It has been previously stated, that besides a large number of words borrowed from the three principal dialects of the Shemitic family, the Samaritan language is found to contain words foreign to all three of them. The historical fact, that the Cuthæi held possession of the Samaritan territories after the Babylonish captivity, or else that the Jews, on their return from Assyria, imported a number of exotic words previously unknown to their own and the cognate dialects,

is not only sufficient to account for the presence of such words, but also gives a clue to fixing the date when the Samaritan dialect was formed. This appears to have been about the seventh century before Christ. Previous to the captivity, there is every reason to believe that the Alphabet now called the Samaritan, was also employed by the Jews in transcribing those copies of the law which were disseminated throughout the tribes of Israel. The Pentateuch, known as the Hebræo-Samaritan, appears to support this supposition; for although written in Samaritan characters, the difference between it and the authorised Hebrew Pentateuch is so small, that there can be no difficulty in pronouncing the former to be a copy of the latter, or rather the latter a copy of the former; for, notwithstanding the ingenuity of Kopp, it is highly probable that on their return the Jews adopted, instead of their ancient characters, the Chaldee, now called the Hebrew, in which the Sacred text, as restored by Ezra, was written. In fact, the coincidence between the Hebrew and Hebræo-Samaritan text is so remarkable, that it induced Morinus to say of the latter, "*purum putum Mosis Pentateuchum.*" The whole question, however, of the priority which ought to be given to one of these two copies of the Law, apparently turns upon the point as to whether the Assyrian characters were known among the Jews previous to the Babylonish captivity,—a question which it is not our purpose to discuss here. The Samaritan Version, which is written in the Samaritan dialect, and of which the following work is a Grammar, claims especial notice in this place.

We have previously spoken of the language in which it was written, whose genius is well set forth in the following

extract from the Atlas Ethnographique of the learned Adrien Balbi:—"Le Samaritain tient de l'Hébreu, du Chaldéen, et du Syriaque; mais diffère cependant d'une manière assez notable de ces idiomes, soit par ses formes grammaticales, soit par des racines qui lui sont propres, soit par des acceptions particulières de celles qui lui sont communes avec les autres dialectes sémitiques."

A few remarks upon the time, and author of this Version, will not be out of place here.

Upon the question of *time*, many illustrious scholars are at issue. Gesenius, in his learned discourse on the origin and character of the Samaritan Pentateuch, is disposed to place its execution some centuries after Christ. Hottinger and Walton, on the other hand, considered it of the highest antiquity. The illustrious orientalist Gesenius has not favoured us with the grounds upon which he came to the preceding conclusion, whereas the opinion of the two latter scholars appears to be supported by as reasonable hypotheses as the case admits.

In the first place, the internal evidence of the Version is sufficient to show that it is not older than the Babylonish captivity, in fact, that it must have been made after the building of the temple, under the auspices of Sanballat, the governor of Samaria; because the words rendered in our Version (Deut. xxvii. 4) by *Mount Ebal*, were changed by them into 𐤌𐤍𐤁𐤏𐤃𐤕𐤕 in *Mount Gerizim*. This could not have been done till after the building of their temple. The reader who will take the trouble to consult Schwarzzius, will find also another reason, which, however hypercritical it may seem, is certainly no less conclusive than the preceding.

Moreover, the analogy which the corresponding Hebrew version bears to the Samaritan will probably enable us to fix more precisely the time when the latter was written.

During the long captivity of the Jews in Babylon, few, if any of them, could have retained their own language free from the contamination of that of their conquerors. Besides, on the termination of that captivity, 'all the old Jews who had been removed from their country must have been dead: and if we suppose the Assyrian king carried away their infant children, we cannot doubt that few at the restoration, judging from the ordinary length of human life, remained alive to return; and those who did must certainly have spoken the language of their conquerors. Most of the Jews who returned to their country must have been men who had been born in Assyria; so that the Law in the original Hebrew must have been to them pretty much the same as a book written in the standard English of the present day would be to a real Lancashire provincialist. The consequence was, that a paraphrase was made called Targumin, and by this means the Jews were enabled to understand that which, from their ignorance of their vernacular language, must have otherwise remained almost a dead letter.

Judging, therefore, from analogy, it seems reasonable to suppose that the Samaritan version was made for a similar purpose, and about the same time.

That it was made for a public purpose is highly probable from the fact that such works were usually undertaken with that view; and there is no reason to believe that a private individual would undertake and complete such a work for his own amusement, much less that such an attempt would have escaped the ravages of time as the Samaritan has, and have

been handed down to our own age. This supposition, together with the fact that the independence of the Samaritans appears to have had no existence after the time of Alexander, would at least be presumptive evidence that it is coeval with the Targumin; because, generally speaking, works for national use are not undertaken when a nation's nationality is destroyed, or its independence lost.

As regards the author of this version, nothing is known; his name has not transpired, like those of Onkelos, Jonathan, and Saad. The way, however, in which he has performed his work, with few solitary exceptions, (and those probably due to the inaccuracy of the *librarii*, who have here, as in other cases, disfigured the original text by innovations, either the result of design or negligence,) will justify the words of Schwarzius: "Cæterum nostro, quisquis demum ille fuerit, interpreti variæ et ingenii et doctrinæ laudes meritò deferuntur."

SAMARITAN GRAMMAR.

CHAPTER I.

1. THE Samaritan letters are the same in number as the Hebrew, Chaldee, and Syriac; they have the same power, and the same names. The following Table contains the Alphabets of the four languages:—

Names.	Samaritan.			Hebrew or Chaldee.	Syriac.	Powers.
Aleph	Ⲁ	Ⲑ	Ⲕ	א	ܐ	vowel <i>a</i> .
Beth	Ⲃ	ⲑ	ⲕ	ב	ܒ	our <i>b</i> or <i>v</i> .
Gimel	Ⲅ	ⲓ	ⲛ	ג	ܓ	<i>g</i> .
Daleth	Ⲇ	ⲕ	ⲏ	ד	ܕ	<i>d</i> .
He	Ⲉ	Ⲕ	Ⲓ	ה	ܚ	vowel <i>e</i> .
Vau	Ⲋ	Ⲗ	Ⲑ	ו	ܘ	vowel <i>u</i> or consonant <i>v</i> .
Zain	Ⲍ	Ⲙ	Ⲓ	ז	ܙ	<i>z</i> .
Cheth	Ⲏ	Ⲗ	Ⲓ	ח	ܚ	guttural <i>k</i> .
Teth	Ⲑ	Ⲕ	Ⲓ	ט	ܬ	<i>t</i> .
Yod	Ⲓ	ⲓ	Ⲕ	י	ܝ	vowel <i>i</i> or consonant <i>j</i> .
Kaph	Ⲕ	ⲕ	Ⲑ	כ	ܟ	a hard <i>c</i> .
Lamed	Ⲗ	ⲕ	Ⲑ	ל	ܠ	<i>l</i> .
Mem	Ⲉ	Ⲕ	Ⲓ	מ	ܡ	<i>m</i> .
Nun	Ⲋ	Ⲗ	Ⲑ	נ	ܢ	<i>n</i> .
Samech	Ⲍ	Ⲙ	Ⲓ	ס	ܣ	<i>s</i> .
Ayin	Ⲏ	Ⲗ	Ⲓ	ע	ܥ	vowel <i>o</i> .
Pe	Ⲑ	ⲕ	Ⲑ	פ	ܦ	<i>p</i> or <i>f</i> .
Tsade	Ⲓ	ⲓ	Ⲕ	צ	ܥ	<i>z</i> .
Coph	Ⲕ	ⲕ	Ⲑ	ק	ܩ	a very hard <i>k</i> .
Resch	Ⲗ	ⲕ	Ⲑ	ר	ܪ	<i>r</i> .
Schin	Ⲉ	Ⲕ	Ⲓ	ש	ܫ	<i>sch</i> .
Tau	Ⲋ	Ⲗ	Ⲑ	ת	ܬ	<i>th</i> .

The Samaritan Alphabet may be written in various ways. The first of the three columns of letters given above contains the Alphabet as edited by Brian Walton in his Polyglot Bible, and Edmund Castel in his Heptaglot Lexicon, and is the mode of writing adopted in this Grammar. The second column contains the Alphabet as adopted by Scaliger, and Leusdenius in his Syriac Grammar. The third column contains the letters which Castel affirms are especially used in MSS.

The Samaritans have no means of distinguishing between the Hebrew letters ש and שׁ, both of which may be represented by ש. There are only a few purely Hebrew words involving ש, in which that letter is represented by ש; as, ששש for ששן; ששש for ששאל, etc.; for in most other words, where analogy requires *Sin*, they imitate the Syrians, and use ש; as, שש for עשר, שש for בשר, etc.

The Samaritans have no *final* or *dilatable* forms, like the Hebrews, for any of the letters, but use the same form under all circumstances.

DIVISION OF LETTERS.

2. The letters of the Alphabet are divided into five classes, according to the *organs of speech* chiefly employed in articulating them; viz., Gutturals שששש; Labials שששש; Palatals שששש; Linguals ששששש; and Dentals ששששש. The preceding is the division of Castel. It will be seen hereafter, that the five letters ששששש may be advantageously considered as vowels, or *matres lectionis*.

There is another division of letters into *Radicals* and *Serviles*. The *Radical* letters are those which constitute a *root* or *primitive* form. The *Serviles* such as are added to

the *Radicals* in derivation, conjugation, declension, and composition.

All the *Serviles* may be *Radicals*, but the *Radicals* are never *Serviles*. Those letters which are *essentially* *Radical* are, װ ן ף ם ן ן ן ן ן ן ן ן ן. The *Serviles*, which may also be *Radicals* are, ן ן ן ן ן ן ן ן ן ן ן.

VOWELS.

3. The Samaritans have no points to mark the vowels, like the Hebrews. To remedy this defect, various means have been proposed. Some scholars are of opinion that the Hebræo-Chaldaic method of punctuation ought to be adopted; others the Syriac, among which the learned author of the Heptaglot may be mentioned: he says, “Lingua Syriaca optima est ac certissima regula punctandi tam Chaldaica, quàm Samaritana.”

Cellarius has taken the mean between these extremes, and, arguing from the fact that the Samaritan is for the most part a compound of Chaldee, Syriac, and Hebrew, he says, “Liberiorem esse Samariticam pronunciationem, et quæ in linguâ illâ sunt purè Ebræa, Ebræo forsitan more efferri posse; quæ Syro-Chaldaica ad Syrorum indolem enunciari debere.”

The remark of Hottinger, *Anti. Mor.* p. 34, that Jac. Golius had been informed by an individual acquainted with the Samaritans at Damascus, that the pronunciation of the latter was rough and inartificial, would, perhaps, justify the belief that such was the case in ancient times. This supposition receives confirmation from the fact that the Syrians and Arabs, who bordered as closely on the Hebrews as the

Samaritans, have never admitted into their languages all those subtle rules of punctuation adopted by the Jews.

The chief vowel or *mater lectionis* made use of by the Samaritans is \aleph , as is manifest from the frequent occurrence of this letter or its substitutes in Samaritan words. This fact must be carefully borne in mind, because in combinations of letters which cannot be properly pronounced without a vowel, we may suppose this vowel inserted.

The reader who is an advocate of the Masoretic punctuation cannot do better than follow the advice given by Cellarius. There is, however, no necessity for his doing so; for it is not only easy to read the Samaritan without points, but the whole of the Shemitic languages in which they are omitted. The questionable authenticity of those points ought to be a great objection to their use, especially in the Samaritan, where no regular system of punctuation has been adopted.

We may suppose, therefore, the letters \aleph , \aleph , \aleph , ∇ , \aleph , which are chiefly called *quiescents*, to be the vowels or *matres lectionis* which are to be employed in reading the Samaritan language. These letters are equivalent to our five vowels *a, e, i, o, u* respectively.

There cannot possibly be any objection to extend to the individual letters of the Samaritan exactly the same usage as is observed in our own language; thus, when any letter or consonant, as *b, d, g*, etc., is pronounced, we are compelled to add a short vowel to it, though that vowel is not expressed; thus, we pronounce the preceding letters *be, de, ge*, etc., adding the short vowel *e* to each. In the Sanscrit language the short *a* or अ is usually omitted. Thus कर where there are two consonants without a vowel, is pro-

nounced *kara*; कतर *katara*, etc. Moreover, in our own language, words with short vowels are usually pronounced so rapidly, that if the consonants were written without the vowels we should have no difficulty in recognising them; as, for instance, who does not immediately recognise the words *bkr*, *mckrl*, *mrnr*, *sllr*, etc., as *baker*, *mackerel*, *mariner*, *seller*, etc.? The same might be observed in other languages, where, on the omission of the *short* vowels, the consonants are sufficient to indicate the word. Vide Coptic Gram.

Judging, therefore, from analogy, it is reasonable to suppose that the short vowels were omitted in Samaritan words, while the long ones were usually expressed by the letters א, י, מ, נ, ר. And in every case where a vowel is required after a letter, we may suppose the *mater lectionis* to be the short *a* of the Sanscrit, and supply it accordingly.

We shall subjoin a specimen from Gen. i. 1, 2, of the manner in which the language may be read; presuming, of course, the student is aware that, in common with all the Shemitic languages (with the exception of the Abyssinian branch), the Samaritan is read from right to left.

<i>Samaritan.</i>	שמיא	·	אמ	·	אאלא	·	אלאמא	·	אאראאאא
<i>Pronunciation.</i>	shumiä		ith		Aleë		tlämäs		B'kämäuthe

<i>Samaritan.</i>	אאאאא	·	אאאאאא	·	אאאא	·	אאא	·	אאאאא
<i>Pronunciation.</i>	v'kăshäce		v'rikni		shame		eüth		V'aroë

The short vowels are marked; the others may be pronounced long and distinctly. The student will find no difficulty in reading, by adopting this course: we would, however, remind him of the pithy remark of Cellarius, “Linguas hasce addiscimus non tam colloquendi causâ, quàm intelligendi scripta monumenta Orientalium Populorum.”

4. The Samaritans distinguish each word by means of a thick point placed after the word; as, 22𐤀𐤁𐤁 · 𐤀𐤍2. At the end of a period they generally use the sign :: sometimes the simple *distinctive* ·, at others -: . When the sense is suspended and imperfect, instead of our colon they substitute the sign ·· placed above the word and after it. Sometimes the single point is used instead of it, and *vice versâ*.

They have various signs to supply the place of our full stop; as, =-:, <:, =<, -<, or -: . The first is that which is more frequently used.

Sometimes between two verses or lines we find stops compounded of some of the preceding; as, <-:-==-:-< .

It must be observed, however, that these signs apparently depend on the caprice of the writer, and are found differently written in all the copies of the Pentateuch.

The small horizontal line - which is sometimes placed over letters, has various meanings. In the first place, it signifies that an ambiguous word is not to be taken in its usual acceptation; as, 𐤁𐤍 a name, but 𐤁𐤍 Shem, the son of Noah; 2𐤀 God, but 2𐤀 the preposition *to* or *at*. In the second place, it is a sign of *apocope*; as, 𐤀𐤍 for 𐤁𐤍 *thou*. Or else it is a sign of *cacography*; as, Gen. xxix. 32, 34, 𐤀𐤍𐤁𐤁 which ought to have been 𐤁𐤍𐤁𐤁 *his name*.

The Samaritans do not divide their words at the end of a line; but, if a word be too long, they reserve it for the next line; and, in the mean time, write the last word in such a manner that the two last letters may fall at the end of the line, divided from the rest of the word *without any mark*; as, 𐤁𐤍 𐤍𐤁2 · 𐤁𐤍𐤁 · 𐤁𐤍 with *Moses, saying*.

5. Before proceeding further, it is necessary to remark, that there are three parts of speech recognised in the

Grammar, viz. the Noun, Verb, and Particle; in which order they will be considered.

CHAPTER II.

THE NOUN.

1. THE Samaritan nouns, like the Hebrew, may be considered as having their roots in the verb. They are formed in various ways: some consist of radical letters alone; as, **𐤌𐤎** *a man*, **𐤇𐤌** *God*: others by the insertion of some quiescent letter; as, **𐤏𐤌𐤎** *a goat*, **𐤏𐤎𐤕** *a judge*, etc.; or by the addition of a letter or letters to the beginning or end of the root; as, **𐤌𐤕𐤕** *a word*, **𐤎𐤕𐤕𐤕** *a judgment*.

Some are derived from *imperfect* verbs; as, **𐤏𐤌𐤎** *a stranger*, **𐤌𐤕𐤕** *history*, etc.

The quadriliteral nouns are such as are composed of four radical letters. They are usually read with some quiescent; as, **𐤌𐤕𐤕𐤕** *a treaty*.

The adjectives are found to vary in their formation, like nouns substantive; as, **𐤌𐤕𐤕** *holy*, **𐤏𐤕𐤕** *pitiful*, **𐤏𐤕𐤕** *naked*, etc.

In a rudimentary Grammar like the present, a critical discussion of the various senses of the nouns, according to the *species* of the verb from which they are derived, would be out of place. The Lexicon will supply their senses, which will be sufficient for all practical purposes.

In the Samaritan, as well as in the other Shemitic or Syro-Arabian languages, there are only two genders, Masculine and Feminine.

The Feminine supplies the place of a Neuter gender.

Nouns of the Masculine gender are usually known by their *termination* or *signification*. By the former, when they end in a *radical* letter, or *servile* other than א or ל*; as, אִישׁ *a man*, מִלֵּוֹת *an Hebrew*; by the latter, when the subject of the noun is masculine; as, אֱלֹהִים *God*.

Nouns of the Feminine gender are also known by their *termination* or *signification*. By the former, when they end in א and ל*; as, אִמָּה *a maid servant*; by the latter, when the subject of the noun is *essentially* feminine; as, רָחֵל *Rachel*, Gen. xxxiii. 7; אִמָּה *a mother*, Exod. xx. 12.

The nouns expressing districts and cities are generally feminine. Sometimes under one termination both genders are included. This is especially the case with the names of animals, as in the Hebrew.

Some nouns, though terminating in an essential masculine characteristic, are, however, feminine; as, Lev. v. 1, אִשׁוּרָא · אִשׁ · אִשְׁוֹרָא *and when a soul sins*. So אֶרֶץ *the earth*, אִמָּה *breath*, אֵינָא *an eye*. As no fixed rules can be given for determining the genders, they can only be acquired by reading and observation.

There are two Numbers,—the Singular and Plural. It is scarcely necessary to recognise a Dual number, since, in consequence of the absence of diacritical points in the Samaritan, there are no means of distinguishing it from the plural.

Cellarius apparently inclines to the opinion, that the dual number, if it occur at all, is not supported by sufficiently conclusive examples to justify us in attempting to establish it as one of the essential numbers of the Samaritan language.

* Nouns in א and מ, apocopated for אִשְׁוֹרָא and אִשְׁוֹמָא (§ 5, 9) are however feminine.

Morinus, however, is of opinion, that *h* inserted before the termination is probably characteristic of the dual; thus, *שמחה* Gen. xxvii. 36. Many exceptions may be taken to the use of this letter as an essential mark of the dual number, and none stronger than that of *שמחה* in Exod. xvi. 29, where it is absolutely necessary that the Hebrew dual *שְׁמֵחִים* should be emphatically marked, so as to prevent the possibility of confounding it with the plural,—such, however, is not the case. The terminal *ה*, which is supported by Castel, does not depend upon sufficiently conclusive examples to justify its adoption as a mark of this number. All the *pertinent* examples produced of it by the learned author of the Heptaglot are accompanied by numerals, which, in the absence of a *characteristic* termination of the noun, supply the place of the dual number. The termination *ה* is evidently plural. The same remarks apply to the form *אנחה* in Gen. xxxiii. 1, which is accompanied by the numeral; as, *אנחה שתי* • *אנחה* two handmaids.

The existence of a dual in the Hebrew language, essentially different from the plural, is entirely due to the Masoretic points. In such cases as the one given above from Exod. xvi. 29, where there is an apparent necessity for distinguishing the numbers, it is doubtful whether this distinction is not as clearly pointed out by the *context*, independent of the diacritical distinction, as it would be by the addition of a numeral which removes all ambiguity. And in the case just mentioned this numeral is actually expressed in the Syriac; as, *שְׁמֵחִים* *שְׁמֵחִים*.

STATES OF NOUNS.

2. The Samaritans, like the Syro-Chaldees, have three

states or *forms* of nouns, viz., the *absolute*, *emphatic*, and *constructive*. In each of these states we have to consider the formation of gender and number.

ABSOLUTE STATE.

3. *Singular Masculine*.—Every noun which is used *simply* or *absolutely*, or which does not govern another usually expressed by our genitive, is said to be in the *absolute* state; as, 𐤀𐤆𐤏 *a king*, 𐤀𐤓𐤁 *a master*, etc.

4. *Plural Masculine*.—The affinity which the Samaritan bears to the Chaldaeo-Syriac, might lead us to expect that the plural termination 𐤍 of the latter would be far more used than the Hebrew 𐤌. Such, however, is not the case, as the more usual form is 𐤌; thus, 𐤏𐤍𐤏𐤍 *days*, 𐤏𐤍𐤕𐤍 *judges*, etc. Cellarius rightly affirms that the vast majority of nouns are thus formed.

The Syro-Chaldaic form will also be found, though, comparatively speaking, rarely; as, 𐤏𐤍𐤏𐤍 *sons*, 𐤏𐤍𐤏𐤍 *eyes*, etc.

Nouns ending in 𐤍 omit one of the consecutive *yods*, which concur in affixing the plural terminal; as, Exod. xxxiv. 24, 𐤏𐤍𐤕𐤍 · 𐤏𐤍𐤕𐤍 *many nations*, for · 𐤏𐤍𐤍𐤕𐤍 𐤏𐤍𐤕𐤍.

Some masculine nouns form their plural like those of the feminine gender; as, 𐤏𐤕𐤕𐤍 *fathers*, 𐤏𐤕𐤕𐤍 *names*.

The two nouns, 𐤏𐤍𐤍𐤕 *life*, 𐤏𐤍𐤏𐤍 *a countenance*, have no singular number: this is also the case with some others.

The Hebrew ecthipsis of 𐤍 in the formation of the plural number is also to be remarked; thus, 𐤏𐤍𐤕𐤍 *houses*, from 𐤕𐤍 in the singular number, the Hebrew plural being 𐤕𐤍𐤕𐤍.

5. *Feminine Singular*.—The feminine singular of this state

is formed by adding the *suffix* א; as, אַלְמָא *a maid servant*, אַמָּא *a beast*, from אַלְמָא, אַמָּא respectively.

As regards the termination א, Cellarius doubts whether it is *legitimately* employed here in expressing the feminine; he refers all nouns in אַ and אַמ to the *constructive* rather than to the *absolute* state.

Characteristic of this gender also are ו and מ; as, Exod. xx. 16, אֵתְּנָה *testimony*; Deut. x. 18, מָלְאָה *a garment*.

The adjectives in this state have no other mark for the feminine than א; as, חַיָּה *living*, masc., אַחַיָּה, fem.; מִצְרַיִם *Egyptian*, masc., אַמִּצְרַיִם, fem. This is the case also with all names of people and races.

6. *Feminine Plural*.—The feminine plural is formed by the *suffix* י, the Chaldee ל; as, חַמְלָא *complete*, בְּרָכָא *blessings*, גְּדוּלָא *great*, etc.: י may also be preceded by א; as, אֲרָמָא *cities*, אֲרָמָא *kine*, from אֲרָם, אֲרָם respectively.

The feminine nouns חַמְלָא *years*, חַמְלָא *words*, חַמְלָא *stones*, etc., follow the masculine gender in the plural number. So with אֲרָמָא *women*, which has no singular number.

EMPHATIC STATE.

7. *Masculine Singular*.—When a noun is to be expressed *emphatically*, this is done by *affixing* א to the noun, which is then said to be in the *emphatic state*; as, אֱלֹהֵי *God*. אֲדָם *the man*, אֲמָר *the people*, etc. Sometimes the Hebrew *prefix* ה is employed, especially with pronouns and participles, as will be seen in the Chapter on the Particles. Such cases are, however, rare, and foreign to the genius of a language, which from its Syro-Chaldaic sympathies, denoted the emphatic state by a *suffix*, not a *prefix*.

Nouns ending in *מֶלֶךְ* on assuming the *suffix* *אֵל* drop the penult. *מֶ*; as, *אֵלֶּה הֵם הַיְּהוּדִים* *the Hebrews*, for *אֵלֶּמֶלֶךְ הֵם הַיְּהוּדִים*. Similarly, *אֵלֶּה הֵם הַשְּׁלִישִׁים* *third*, *אֵלֶּה הֵם הַרְּבִיעִים* *fourth*, from *מֶלֶךְ הַשְּׁלִישִׁים* and *מֶלֶךְ הַרְּבִיעִים* respectively, etc.

8. *Masculine Plural*.—Like the Chaldee, the *absolute* terminal *מֶ* becomes *אֵלֶּ*; as, *אֵלֶּם הַבָּתִּים* *houses*, for *מֶם הַבָּתִּים*, etc.

Nouns in *מֶ* of the *absol. sing.*, instead of *אֵלֶּ* in the plural *emphat.*, adopt *אֵלֶּ*; as, *אֵלֶּם הַבָּנִים* *boys*, from *אֵלֶּם הַבָּנִים*, etc.

The names of races and patronymics end in *מֶלֶךְ*, as in *absol. sing.*; thus, *מֶלֶךְ לֵוִי* *Levites*, *מֶלֶךְ כְּנָעִי* *Canaanites*, etc.

Nouns only found in the plural are regularly inflected; as, *אֵלֶּם הַחַיִּים* *life*, from *מֶם הַחַיִּים*; *אֵלֶּם הַשָּׁמַיִם* *the heavens*, from *מֶם הַשָּׁמַיִם*, etc.

Similarly *אֵלֶּם הַנָּשִׁים* *women* (fem.), is derived from the *absolute* *מֶם הַנָּשִׁים* or *נָשִׁים*.

9. *Feminine Singular*.—The feminine singular of this state is formed by changing the *absolute* terminal *אֵלֶּ* into *אֵלֶּה*; as, *אֵלֶּה הַאֲדָמָה* *the earth*, from *אֵלֶּם הַאֲדָמָה*; *אֵלֶּה הַקֹּדֶשׁ* *holy*, from *אֵלֶּם הַקֹּדֶשׁ*, etc.

Nouns ending in *ז* and *מֶ* add *אֵלֶּ*; as, *אֵלֶּם הַבָּנִים* from *בָּנִים*; *אֵלֶּם הַשָּׁמַיִם* from *שָׁמַיִם*, etc. Cellarius considers the emphatic forms of such words as having been once the *absolute*, whence by *apocope* those in *ז* and *מֶ* arose.

Some nouns are feminine in gender, but masculine in the termination of their *absolute* state; as, *נָשָׁה* *the soul*, *יָד* *a hand*, etc. Such words form their *emphatic* state like nouns masculine; as, *אֵלֶּם הַנָּשָׁה*, *אֵלֶּם הַיָּד*; similarly *אֵלֶּם הַבָּרָה* *the land*. The use of the letter *ל* in *אֵלֶּם הַבָּרָה* *thy land*, Deut. xxi. 23, presupposes an *absolute* form *אֵלֶּם הַבָּרָה*. Vide Chap. IV. § 11.

10. *Feminine Plural*.—This is more frequently used than the *absolute*, from which it is formed by changing *ז* into

אל, if א be preceded by א or א, but if not, into אלא; as, אלאמא from אלאמא, אלאמא from אלאמא; אלאמא wonders, אלאמא beasts, or with א for א as in Gen. i. 26, Deut. xxxiv. 11. Similarly from אמא Egyptians (fem.), we have, dropping מ, אלאמא; from אמא Hebrews, comes אלאמא; also without מ, Exod. i. 19.

The following masculine nouns are similarly formed, viz., אלאמא fathers, אלאמא names, אלאמא fishes, Num. xi. 5, from אמא or אמא from Chald. אמא.

CONSTRUCTIVE STATE.

11. *Masculine Singular.*—This is the same as the *absolute* masculine singular. The nouns א father, א brother, assume מ in the constructive state like the Hebrew; as, Gen. x. 21, אאמ · מאא · אא · מאא · אא · מאא · אא He was the father of all the sons of Eber, brother of Japheth.

The noun א, though often used by the Hebrews, is usually replaced among the Samaritans by מאא Gen. xiv. 12; אמא xxii. 23.

12. *Masculine Plural.*—The terminal letters of the *absolute* and *emphatic* masculine plural, viz. א, א, א are omitted in the formation of the *constructive* state; thus, אמאאא angels in the absolute state, becomes מאאא in the constructive; as, אמאאא · מאאאא angels of God; · מאאא אמא face of the water, etc.

13. *Feminine Singular.*—This is formed from the *emphatic* state of the same number and gender, by omitting the final letter א and retaining the penult. א; as, · אאאא the wickedness of man; which is אאאא in the emphatic state; אא · אאאא the word of God; · אאא אאא beast of the earth, from אמא, or אאא.

14. *Feminine Plural*.—The *constructive* feminine plural ends in א, the Chaldee ת. The *mater lectionis* א sometimes precedes this termination; as, Gen. xlix. 26, אֲבִיךָ וְאִמְךָ הֵבִילִי הַבְּרָכָה הַזֶּה *the blessings of thy father and thy mother have prevailed*; Gen. vi. 2, בָּנוֹתָיו הֵנָּה *the daughters of the man*.

The following masculine nouns follow this form; viz. ሉላዓሉ *father*, ሉላሠጤ *names*, ሉጠንጌን *fishes*. Examples are, Num. xxxi. 26, ጓሉሠንሠ · ሉላዓሉ · ጠሠሉሉ *the heads of the fathers of the congregation*; Gen. xxxvi. 40, · ሉላሠጤ ጥላፍ · ጠንፍላ *the names of the dukes of Esau*; Gen. i. 26, ጓሠጠ · ሉጠንጌን *fishes of the sea*.

These observations will be sufficient to show the modes employed in forming the different states of nouns.

CASES.

15. The genitive case is the only one marked by inflection; the others are formed by *prefixing* prepositions to the nouns, sometimes *separable*, sometimes *inseparable*.

The genitive case is not only formed *constructively*, after the manner explained in § 11-14, but also with the Syriac prefix ܐ; as, Gen. xxii. 18, ܐܢܗܝܬܐ ܐܪܥܐ ܕܐܡܝܢܐ *all the people of the earth*; Exod. xx. 16, ܐܡܢܐ ܕܐܠܗܐ ܕܡܝܬܐ *false witness*; Num. xxi. 9, ܐܪܥܐ ܕܐܠܗܐ ܕܡܝܬܐ *brazen serpent*. This case-mark is far more frequently used by the Syrians than the Samaritans.

The dative and ablative cases are formed by *inseparable* prefixes; as, **𐤅𐤆𐤏𐤕** *to thy sons*, **𐤍𐤏𐤕** *in my name*, etc.; also by *separables*, as, **𐤅𐤆𐤏** · **𐤅** *from the house*, · **𐤅𐤆𐤏** **𐤅𐤆𐤏** *between the people*, etc.

The accusative or objective case is formed by prefixing

the *separable* word 𐤀𐤌 (the Chaldec 𐤒) to the noun; as, 𐤔𐤈𐤁𐤏 · 𐤀𐤌𐤔 · 𐤔𐤌𐤔𐤕𐤕 · 𐤀𐤌 *the heavens and the earth*. Sometimes by *prefixing* 𐤔𐤈, which is properly a preposition signifying *with* like the Hebrew 𐤒𐤔; as, Exod. iv. 25, 𐤔𐤕𐤈𐤁 · 𐤔𐤈 · 𐤀𐤔𐤌𐤈𐤈𐤏 *she cut off the foreskin*; Exod. xx. 24, 𐤌𐤔𐤕 · 𐤔𐤈 · 𐤀𐤁𐤔𐤕𐤏 *I have recorded my name*. In all these cases it is probable that the preposition 𐤔𐤈 has, as far as we are aware, lost its original force and become redundant; though, from the similar instances found in other languages, this construction would seem to have originally arisen from phrases in which the force of the preposition was emphatically marked. The same remarks apply to 𐤔𐤕 in Exod. xxxii. 35, where we find 𐤔𐤔𐤈 · 𐤔𐤕 · 𐤁𐤏𐤏 *he plagued the people*.

As in other languages, in the absence of a particle, the active verb is a sign of the accusative case.

The vocative case is the same as the nominative.

COMPARISON OF ADJECTIVES.

16. There are three degrees of comparison: the positive, comparative, and superlative; each of which is defined as in other languages.

Of the *positive* degree nothing need be said.

The *comparative* is formed by 𐤔𐤕, a preposition conveying an idea of superiority; as, 𐤔𐤈𐤁𐤏 · 𐤔𐤈 · 𐤔𐤕 · 𐤔𐤌𐤕𐤏 *more than the people of the land*, Exod. v. 5; 𐤌𐤔𐤕 · 𐤔𐤈𐤌𐤕𐤕 *more righteous than I*, Gen. xxxviii. 26.

The *superlative* is formed by an adverb; as, Gen. i. 31, 𐤁𐤌𐤁𐤕 · 𐤔𐤈 *very good*: or by doubling the positive; as, 𐤁𐤌𐤁𐤕 · 𐤁𐤌𐤁𐤕𐤁 *very greatly*, Gen. xvii. 2.

NUMERALS.

17. The numeral nouns are divided into two classes, Cardinal and Ordinal; as their construction is sufficiently explained in the Syntax on Adjectives, it will be sufficient in this place to give tables of both classes.

The following is a Table of the Cardinals:—

	<i>Masc.</i>	<i>Fem.</i>
One	ᐃᑦᐃ	ᐃᐱᐃ
Two	ᐃᑦᑦᐱ	ᐃᑦᑦᐱᐱ
Three	ᐱᑦᑦᐱ	ᐃᐱᑦᑦᐱ
Four	ᑦᑦᑦᐱ	ᐃᑦᑦᑦᐱ
Five	ᐃᐃᐃ	ᐃᐃᐃᐃ
Six	ᐱᐃᐃ	ᐃᐱᐃᐃ and ᐱᐱᐃᐃ
Seven	ᑦᑦᐃᐃ	ᐃᑦᑦᐃᐃ
Eight	ᐃᐃᐱ	ᐃᐃᐃᐱ
Nine	ᑦᑦᐃᐱ	ᐃᑦᑦᐃᐱ
Ten	ᐱᐃᑦᑦ	ᐃᐱᐃᑦᑦ
Twenty		ᐃᑦᑦᐱᐃᑦᑦ
Thirty		ᐃᑦᑦᐱᐱᑦᑦ
Forty		ᐃᑦᑦᐱᑦᑦᐱ
Fifty		ᐃᑦᑦᐃᐃᐃ
Sixty		ᐃᑦᑦᐱᐃᐃᐃ
Seventy		ᐃᑦᑦᐃᐃᐃᐃ
Eighty		ᐃᑦᑦᐃᐃᐃᐱ
Ninety		ᐃᑦᑦᐃᐃᐃᐱᐱ
Hundred		ᐃᐱᐃᐃᐃ
Thousand		ᐃᑦᑦᐱ

In the formation of the numerals between ten and a hundred, the *less* is commonly put before the *greater*; as,

᠑ᠠᠫᠩ · ᠠᠩᠩᠬᠠ *eleven*, ᠰᠠᠨᠠᠰᠠᠨ · ᠠᠫᠠᠨ *eighty-three*, etc. This rule is, however, relaxed in the case of numbers exceeding a hundred; as, ᠠᠨᠠᠰᠠᠨ · ᠰᠠᠨᠠᠫᠠᠩᠬᠠ · ᠠᠨᠠᠰᠠᠨ · ᠠᠨ · ᠠᠨᠠᠰᠠᠨᠬᠠ *but Moses was a son of one hundred and twenty years*, Deut. xxxiv. 7.

In the Samaritan language, as in the other oriental tongues, the *ordinal* numbers do not exceed ten: beyond that, their place is supplied by the cardinal; as, Num. xxxiii. 38, ᠰᠠᠨᠩᠨᠨᠨᠨᠨᠨᠨ · ᠠᠨᠠᠰᠠᠨ *in the fortieth year*.

The Ordinals are:—

First	ᠩᠬᠠᠨ or ᠩᠬᠠ	Sixth	ᠠᠨᠠᠨᠠᠨ
Second	ᠠᠨᠠᠨᠠᠨ	Seventh	ᠠᠨᠠᠨᠨ
Third	ᠠᠨᠠᠨᠠᠨ	Eighth	ᠠᠨᠠᠨᠠᠨ
Fourth	ᠠᠨᠠᠨᠨᠨ	Ninth	ᠠᠨᠠᠨᠠᠨ
Fifth	ᠠᠨᠠᠨᠠᠨ	Tenth	ᠠᠨᠠᠨᠠᠨ

The forms ᠠᠨᠠᠨᠠᠨ and ᠠᠨᠠᠨᠠᠨ are also read for ᠩᠬᠠᠨ.

These numerals are sometimes found to end in ᠠᠨ instead of ᠠᠨ, a termination which may be compared with the Chaldee 𐤀.

The *distributive* numerals are expressed by repeating the cardinals; as, ᠰᠠᠨᠠᠨᠠᠨ · ᠰᠠᠨᠠᠨᠠᠨ *two by two*, etc.

For further information upon this subject, the student is referred to the Syntax.

CHAPTER III.

THE VERB.

1. THE second part of speech is the verb, which we now proceed to consider; and, in so doing, two things claim especial attention:—First, the *species* of the verb, by which are meant its various forms and conjugations:—Secondly, the mode of inflecting each *species* or *form* through its moods, tenses, and persons.

2. The *primitive species* consists of radical letters alone (generally three in number), as in the Hebrew.

3. The *derivative species* are formed from the *primitive* by the addition of servile letters, which mark the peculiar characteristics of each.

4. Edmund Castel, in his Heptaglot Lexicon, recognises in the Samaritan as many different *species* of the verb, or as many *forms* as are found among the Syrians and Chaldees; that is, six,—three active and three passive: the active are respectively called Pehal, Pahel, and Aphel; and the corresponding passives, Ethpehel, Ethpahal, and Ettaphal. The *primitive species* is Pehal; all the rest are *derivative*. Morinus, however, is of opinion that, in consequence of the absence of diacritical points in the Samaritan dialect, there are only three distinct conjugations, viz. Pehal, Aphel, and Ethpehel or Ethpahal.

The difference of opinion which exists between Castel and Morinus, as to the number of conjugations may be reconciled by regarding the two conjugations Pehal and Pahel of the

former, which appear to differ but slightly in form, as one and the same *species*; and the three passive *forms*, whose individuality cannot be easily discerned, as in reality but one form; we have then only three conjugations.

Castel's division is, however, not only supported by Syro-Chaldaean usage, but in the Samaritan language itself there is, doubtlessly, evidence to show that *Pehal* and *Pahel* are not only distinct in signification but also frequently in form. This is especially the case in the infinitives and participles, as may be inferred from the few examples which Cellarius has given in his Grammar: he quotes 𐤒𐤓𐤕 of the conjugation *Pehal* from Exod. xx. 5, which is used in the sense of *visiting*, whereas 𐤒𐤓𐤕𐤔 of the conjugation *Pahel* is found in Deut. iv. 2, in the sense of *commanding*. Compare also 𐤒𐤓𐤕𐤔 Gen. xii. 3; 𐤒𐤓𐤕𐤔 Num. xxiii. 10, etc., "quæ frustra ad *Pehal* reduxeris, partim *formatione*, partim *significatione* repugnante."

The individuality of the passive *forms* cannot be so defended: generally speaking, there is apparently no reason why they should not be considered one and the same, though used in different senses. There can scarcely be any doubt, however, that the Samaritans and the other tribes of the Shemitic family were able to distinguish accurately in pronunciation the different senses of a word consisting of the same combination of letters; or, at least, that the sense could easily be conjectured "ex serie orationis," supposing the pronunciation the same; under these circumstances we shall adopt the division of Castel, and in the first place give the signification of each of these *species*, upon which their classification must depend in the absence of distinct forms.

5. The first conjugation, or *Pehal*, the Chaldee *Pehal*,

and Hebrew *Kal*, has simply an active transitive or intransitive signification; as, *בָּעַל* *he sold*, *נָסַח* *he ceased*.

The second conjugation, or *Ethpehel*, is the passive of *Pehal*; and, like the Chaldee *Ethpehel* and Hebrew *Niphal*, has, generally speaking, a passive signification; as, *בָּרָא* *because there he was revealed unto him*, Gen. xxxv. 7; *לֹא תִשְׁאָלוּ אֶתְכֶם מֵעִם הָעָם* *ye shall not make yourselves unclean with them, that ye be defiled thereby*, Lev. xi. 43.

The third conjugation, or *Pahel*, the *Piel* of the Hebrews, has various senses. First, when the signification of *Pehal* is intransitive, this conjugation renders it transitive; thus, *שׁוּבָה* *thou shalt return*, Gen. iii. 19, of the conjugation *Pehal* is intransitive, but in *Pahel* it is transitive; as, *וְהָיִיתִי וְהָיִיתָ* *must I certainly bring back thy son*, Gen. xxiv. 5. It is causative, Gen. xv. 11, *וְהָיִיתָ וְהָיִיתָ* *Abraham caused them to go away*. Sometimes also it is intensitive

The fourth conjugation, or *Ethpahal*, is the passive of the preceding, and as *Pahel* is frequently causative in an active sense, this is causative in a passive one; as, *נִסְּכָה* *were finished*, Gen. ii. 1, in the sense of having been *caused to be made or finished*.

The fifth conjugation, or *Aphel*, the *Hiphil* of the Hebrew, is usually the causative of *Pehal*; as, *וְהָיִיתָ וְהָיִיתָ* *and caused it to be led about*, Exod. xiii. 18. It may have the sense of permitting, declaring, exhibiting what is indicated by *Pehal*: as also a passive sense; thus, *וְהָיִיתָ וְהָיִיתָ* *he shall be slain*, Num. xviii. 7; *וְהָיִיתָ וְהָיִיתָ* *they were anointed*, Num. iii. 3, etc.

The sixth conjugation, like the Hebrew *Hithpael*, is generally reflexive; as, *וְהָיִיתָ וְהָיִיתָ* *he shall cleanse himself*,

Ⲭⲃⲱⲛⲙ *he shall purify himself.* It is sometimes found *actively*; as, ⲛⲓⲱⲛⲙⲛⲛ *they desired*, Num. xi. 4.

We have previously stated, § 1, that each species is inflected through moods, tenses, numbers, persons, and genders.

There are three modes, the indicative, imperative, and infinitive. There is no difference between the subjunctive or potential mood and the indicative in *form*; they can only be distinguished by the sense or context.

The indicative is susceptible of a definition similar to that given to it in other languages.

The imperative mood is only used in commanding, exhorting, or imprecating; its place is supplied by the future in forbidding, dissuading, and deprecating.

The infinitive mood expresses an action or passion; sometimes an intransitive notion *indefinitely*, that is, without restriction to time, person, number, and gender, all of which are regarded in the *finite* verb. This mood exactly resembles the noun in its use, inasmuch as it is capable of receiving *nominal* constructions, especially when used with the prefixes ⲱ, Ⲛ, ⲛ, ⲛ. Moreover, the sense resulting from combination with these prefixes is such as is usually conveyed, or may be usually conveyed, by verbal nouns, and hence it is that De Sacy, in his Arabic Grammar, prefers to consider *infinitives* as *verbal nouns*. For instance, the word ⲙⲱⲛⲛⲛⲛ, which is *when I sent*, may also be rendered by a verbal noun *on my sending*. This is also the case in the Hebrew, which, as well as the Samaritan, approximates to the terse mode of construction followed by the Greeks, who use the article with the infinitive, as, ἐν τῷ πέμπειν. This idiom is further exemplified in the Syntax.

The participle is nothing more than a noun adjective,

carrying with it a notion of action or passion; it is scarcely necessary to remark that the laws for the formation of gender, number, etc., are the same as those for nouns adjective.

There are two *tenses* in the indicative *alone*, the perfect and future. To express our present tense, the same method is adopted as among the Hebrews. Vide Syntax.

The *numbers* are two, singular and plural.

The *persons* in each number of the perfect and future of the indicative are three; but in the imperative mood there is only one person in each number, viz. the second; the place of the third is supplied by the future tense.

There are two *genders*, masculine and feminine. It will be observed that the first persons in each number are common.

Subjoined is a Paradigm of a regular verb through its different conjugations.

I. PEHAL.

INDICATIVE MOOD.

Perfect Tense.

<i>Person.</i>	<i>Singular.</i>	<i>Plural.</i>
3.	{ M. ᄃᄃᄃ	ᄃᄃᄃᄃ
	{ F. ᄃᄃᄃᄃ	ᄃᄃᄃᄃᄃ
2.	{ M. ᄃᄃᄃᄃ	ᄃᄃᄃᄃᄃᄃ
	{ F. ᄃᄃᄃᄃᄃ	ᄃᄃᄃᄃᄃᄃᄃ
1.	ᄃᄃᄃᄃᄃ and ᄃᄃᄃᄃ	ᄃᄃᄃᄃᄃ and ᄃᄃᄃᄃ

Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	ԾՐՁԹ	ՆԴԾՐՁԹ
	{ F.	ԾՐՁԿ	ՆԾՐՁԹ
2.	{ M.	ԾՐՁԿ	ՆԴԾՐՁԿ
	{ F.	ԹԾՐՁԿ	ՆԾՐՁԿ
1.		ԾՐՁԿ	ԾՐՁՆ

IMPERATIVE MOOD.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
2.	{ M.	ԾՐՁ	ՆԾՐՁ
	{ F.	ԹԾՐՁ	ՆԾՐՁ and ԳՆԾՐՁ

INFINITIVE MOOD.

ԾՐՁ ԾՐՁ ԳԾՐՁ ԳԾՐՁ

Also [according to Cellarius],

ԾՐՁԱ ԾՐՁԱ ԳԾՐՁ*

PARTICIPLES.

<i>Present.</i>		<i>Past.</i>	
M.	F.	M.	F.
ԾՐՁ	ԳԾՐՁ	ԾԹՐՁ	ԳԾԹՐՁ

* These forms belong rather to the third conjugation. Vide § 10.

II. ETHPEHEL.

INDICATIVE MOOD.

Perfect Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	M.	ጥፃጋሉሉ	ጥፃፃጋሉሉ
	F.	ሉጥፃጋሉሉ	ጠጥፃፃጋሉሉ
2.	M.	ሉጥፃጋሉሉ	ኃጥሉጥፃጋሉሉ
	F.	ሉጥፃጋሉሉ	ኃሉጥፃጋሉሉ
1.		ሉጥፃጋሉሉ	ኃኃጥፃጋሉሉ

Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	M.	ጥፃጋሉጠ	ኃጥፃፃጋሉጠ
	F.	ጥፃጋሉሉ	ኃጥፃጋሉሉ
2.	M.	ጥፃጋሉሉ	ኃጥፃፃጋሉሉ
	F.	ጠጥፃፃጋሉሉ	ኃጥፃጋሉሉ
1.		ጥፃጋሉሉ	ጥፃጋሉኃ

IMPERATIVE MOOD.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
2.	M.	ጥፃጋሉሉ	ጥፃፃጋሉሉ
	F.	ጠጥፃፃጋሉሉ	፳ኃጥፃጋሉሉ

INFINITIVE MOOD.

፳ጥፃጋሉሉ ሉጥፃጋሉሉ ሉጥፃፃጋሉሉ

PARTICIPLE.

ጥፃጋሉኝ

III. PAHEL.

INDICATIVE MOOD.

Perfect Tense.

Same as the Perfect of the First Conjugation.

Future Tense.

Same as that of Pehal.

IMPERATIVE MOOD.

<i>Person.</i>	<i>Singular.</i>	<i>Plural.</i>
2.	M. ᠠᠮᠤ	ᠠᠮᠤᠯᠤ
	F. ᠠᠮᠤᠯᠤ	ᠠᠮᠤᠯᠤᠯᠤ

INFINITIVE MOOD.

ᠠᠮᠤᠯᠤᠯᠤ

PARTICIPLE.

ᠠᠮᠤᠯᠤᠯᠤ

IV. ETHPAHAL.

INDICATIVE MOOD.

Perfect Tense.

Same as the Perfect of Ethpehel.

Future Tense.

Same as that of Ethpehel.

IMPERATIVE MOOD.

Same as that of the Third Conjugation.

INFINITIVE MOOD.

ለጥጋለፉ

ለኝጥጋለፉ

PARTICIPLE.

ጥጋለኝ

V. APHEL.

INDICATIVE MOOD.

Perfect Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	ጥጋለፉ	ኝጥጋለፉ
	{ F.	ለጥጋለፉ	ጠጥጋለፉ
2.	{ M.	ለጥጋለፉ	ኃኝለጥጋለፉ
	{ F.	ጠለጥጋለፉ	ኃጠለጥጋለፉ
1.		ለጥጋለፉ	ኃኃጥጋለፉ

Future Tense.

Same as that of Pehal.

IMPERATIVE MOOD.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
2.	{ M.	ጥጋለፉ	ኝጥጋለፉ
	{ F.	ጠጥጋለፉ	ኃኃጥጋለፉ

INFINITIVE MOOD.

ጸጽጥጋጌ

PARTICIPLE.

ጥጠጥጋጌ and ጥጋጌ

VI. ETTAPHAL.

INDICATIVE MOOD.

Perfect Tense.

Same as the Perfect of Ethpehel.

Future Tense.

Same as that of the Second Conjugation.

IMPERATIVE MOOD.

Same as that of Ethpehel.

INFINITIVE MOOD.

ጸጽጥጋጌሉ

PARTICIPLE.

Very rarely occurs, perhaps not at all.

7. Upon the first conjugation, the following observations will be found useful.

The preterite of the indicative of this conjugation is formed like the Syriac, and differs both from the Hebrew and Chaldee. The difference between the Hebrew and Samaritan in the *singular* is apparent in the third person feminine; the former ending in ם, and the latter in א. In the *plural* number, the Samaritan and Hebrew differ widely, especially in the first and third person; the difference is not so great between the Samaritan and Chaldee, though remarkable in the first and third person feminine, both of which end in נ. Sometimes, however, the *servile* letter א is adopted, as in the Arabic كَتَبُوا, after the masculine termination ָ, as will be seen from the examples אֵאָרָאָאָנָאָ Gen. xlix. 23, and אֵאָרָאָאָנָאָ Num. xxxii. 39. It must not be forgotten, however, that in most cases of this kind the pronominal suffix א is found; so that א would seem to have been added for the purpose of distinguishing more emphatically between the verbal termination and the suffix.

It will, perhaps, be as well to observe, that the suffix א of the first person singular may be considered as attached to the verbal root by the vowel א; for, as Morinus has observed, א is sometimes expressed, as in Exod. xxxiv. 18, אֵאָרָאָאָנָאָ *I have commanded thee*. This expression of א may be accounted for on the ground that, as all the characteristic terminations of the persons are derivable from the pronouns expressing those persons respectively, we may suppose the whole of the pronoun of the first person, viz. אָנָאָ*,

* The inserted letter א, if we suppose it changed into א, will give the suffix for forming the first person singular, as אָאָאָ.

added to the root of the verb, without omitting the \aleph . This will lead us also to determine the vowels by which the other suffixes may be supposed attached to the root, as the second person singular, masculine and feminine, and the whole of the plural, whose initial letters being \aleph , we may suppose this to be the *mater lectionis* by which they are connected with the verbal root.

The first person plural is usually expressed by double \beth ; still it is to be found with a single \beth in the Pentateuch, as the instance produced by Cellarius, from Num. xxi. 7, will prove, where $\beth\aleph\aleph$ *we have spoken*, is read.

8. The future tense of this conjugation is decidedly Chaldaic in its formation; it agrees as closely with the Chaldee as the perfect does with the Syriac, because, though the second person feminine singular is found usually without the paragogic \beth , it is frequently employed. The last radical of the verb in the future tense is sometimes preceded by \aleph , the Syriac ܐ , and Hebrew א ; as, $\aleph\aleph\aleph\aleph$ Gen. vi. 7, for $\aleph\aleph\aleph\aleph$. The termination $\beth\aleph$ of the second and third person plural is sometimes read \aleph with the omission of the \beth ; thus, $\aleph\aleph\aleph$ Num. xxxv. 6, $\aleph\aleph\aleph$ Gen. viii. 22. This ecthlipsis of Nun no doubt induced Castel and Morinus to consider it as paragogic; the frequent occurrence, however, of this letter, as well as the coincidence of the future generally with the Chaldee, would seem to be a great objection to the opinion entertained by those two scholars.

9. In the imperative mood, the Syriac ܐ is very rarely found before the last syllable. It must also be observed, that, in the imperative mood, examples of the plural feminine are very rare. Cellarius gives the following instances: $\aleph\aleph\aleph\aleph$ Gen. iv. 23, $\aleph\aleph\aleph$ Exod. ii. 20.

In some instances we find z placed before the last radical; as, Num. xxiii. 11, ሕንሕን ለሕንሕን *thou hast certainly blessed*; ሠንሕንሕን *in gathering together*, etc. This is frequently the case in the construction followed in the first example; thus, የሕን ለሕንሕን *just gone out*, Gen. xxvii. 30; ለሙሕን ለሙሕን Gen. xxxi. 30. The paragogic z of the infinitive is changed to h before suffixes; as, Num. x. 36, ሕሕንሕንሕን *when it rested*, where the paragogic z has been changed to h before the suffix z . The same may be said of the *metabole* of z into h before suffixes, and when the infinitive is in construction; as, ሕንሕንሙሕን *to purify them*, Num. viii. 7, 21; ሕንሕንሙ ለሕንሕንሕን *from loving you*, Deut. vii. 8.

11. The first conjugation has two participles, called Benoni and Pehil, corresponding to the Chaldee participles of the same name; the former answers in sense to the Latin participle in *ens*; the latter generally to the perfect participle in *tus*; thus, 𐤁𐤍𐤏𐤕𐤁𐤀 *they who ascend*, οἱ ἀναβαίνοντες; 𐤁𐤍𐤏𐤕𐤁 *blessed*, ὁ εὐλογημένος.

Cellarius has given numerous instances in which he considers the active participle as having 𐤏 before the last radical; thus, 𐤁𐤏𐤕𐤁 *he that sheddeth*, Gen. ix. 6; 𐤁𐤏𐤕𐤁𐤏 *he that possesseth*, Gen. xiv. 19; 𐤕𐤏𐤕𐤁𐤏 *he that revengeth*, Num. xxxv. 21. I strongly suspect, however, that these instances, and others which are met with, are nouns substantive, formed by means of the servile letter 𐤏. Compare 𐤏𐤕𐤁𐤏 *a judge*, 𐤕𐤏𐤕𐤁 *a murderer*, 𐤏𐤕𐤍𐤏, and a multitude of others, all of which are nouns. Cellarius states that Pehil has sometimes an active signification; and gives, as an instance of this, 𐤁𐤍𐤏𐤕𐤁𐤏, Gen. xxiv. 13, which he renders “egredientes;” it is manifest, however, from the passage, that it preserves its usual passive sense; the action denoted by it being one which is manifestly more *perfect* than *inchoative*.

Pehil is found, in Deut. xxi. 23, with 𐤏 instead of 𐤍; as, 𐤏𐤕𐤕𐤍 *he that is hanged*. There are cases also in which this participle seems to have the force of the aorist in Greek; as, for instance, 𐤕𐤍𐤕𐤁 ὁ κτανὼν.

Both participles are sometimes found, like nouns adjective, with 𐤁 emphatic.

12. Remarks on the second conjugation:—The rules observed in the Hebrew for transposing the *sibilants*, on account of the passive character 𐤌, are also found in the three passive conjugations of the Samaritan; as, 𐤁𐤕𐤌𐤏𐤕𐤁 *shall be shed*, Gen. ix. 6; 𐤕𐤁𐤌𐤏𐤕𐤁 *was beheld*, Exod. ii. 12.

Moreover, after this transposition, if the first radical be א, the Tau is changed into ט; if it be מ, into פ; as, פֿטֿטֿאֿמֿ *he shall be called*, Gen. xvii. 5, for פֿטֿאֿמֿ, from פֿטֿאֿ. Also, אֿטֿפֿפֿמֿאֿ *ye shall be afflicted*, Gen. xlv. 5, for אֿטֿפֿמֿאֿ, from אֿטֿפֿמֿ. The prefix אֿאֿ is sometimes found written אֿאֿ, though rarely. The first person of this conjugation sometimes ends in מֿאֿ; as, Deut. xxxiv. 4, מֿאֿפֿטֿאֿאֿ *I swear*. The second person plural feminine sometimes also ends in אֿמֿאֿ instead of אֿאֿ.

13. In the imperative mood, instead of אֿ we find אֿ, though, as far as I have observed, this is not very frequently the case; as, Gen. xlii. 16, אֿאֿאֿאֿ.

14. The usual form of the infinitive of this conjugation is that first given in the paradigm: the other forms are to be explained in the same manner as in § 10. The two instances, viz. אֿאֿאֿאֿ, Gen. v. 2, and אֿאֿאֿ, Gen. xvii. 13, given by Cellarius, are undoubtedly of the fifth conjugation, which has sometimes a passive sense, as we have shewn in § 5.

15. Remarks on the third conjugation:—The difference between this conjugation and the first has been previously pointed out. It is important to observe that the quadriliteral verbs, as אֿאֿאֿאֿ *he formed*, אֿאֿאֿ *he consoled*, אֿאֿאֿ *he poured forth*, belong to this conjugation, as they do in the Syriac.

Castel marks this conjugation by the insertion of מֿ (to express the vowel *Tsere*) between the last two radicals; as, אֿמֿפֿאֿ. It is found in Deut. ix. 12, under the form אֿאֿאֿ *have become corrupted*, with which *mater lectionis* the last syllable of the root may be usually pronounced.

The imperative of this conjugation is formed like the Syro-Chaldaic. The infinitive, like that of Pehal, is capable

of receiving the terminations *Λ*, *Λ*ζ, under the circumstances mentioned in § 10.

The participles of this conjugation, as well as the imperative, are formed like the Syro-Chaldaic.

16. Remarks on the fourth conjugation:—What has been said of the second conjugation will also apply here; the usual forms of the infinitive are *Λ*ζ*ϣ*ρ*ζ*Λ*Λ* and *Λ*ϣ*ρ*ρ*ζ*Λ*Λ*.

17. Remarks on the fifth conjugation:—It has been previously stated (§ 5) that Aphel has sometimes a passive sense. The prefix *Λ* is often changed to *ϣ*; as, Gen. xxxv. 2, *ζ*ρ*ζ*ϣ*ϣ*ζ · *ζ*ρ*ϣ*ϣ *purify yourselves, and be clean*; so *ζ*ρ*ϣ*ρ*ϣ* for *ζ*ρ*ϣ*ρ*Λ*. The feminine plural imperative of this conjugation may end in *ζ*ρ*Λ*; as, Gen. iv. 23, *ζ*ρ*Λ*Λ*ρ*Λ*Λ* *hearken*; it is, however, very rarely used.

The usual form of the infinitive is that given in the paradigm: other forms are met; as, Gen. xxix. 7, *ϣ*ζ*ρ*Λ*Λ* *to be collected*. Also *ϣ*Λ*ζ* *to be circumcised*, Gen. xvii. 13.

The participial forms in use are *ϣ*ρ*ρ*ζ and *ϣ*ρ*Λ*ρ*ζ*.

18. Remarks on the sixth conjugation:—This conjugation is thought by Castel to arise from the *absorption* of the second *Λ* of the Syriac Ettaphal; thus, *ρ*ρ*Λ*Λ*Λ* is read for *ρ*ρ*Λ*Λ*Λ*Λ*Λ*; *ϣ*ρ*ρ*Λ*Λ* for the Syriac *ܥܦܪܥܐ*, in the formation of which one of the Syriac *ܥ*'s is omitted.

These remarks will be sufficient for the *perfect* verbs. We now proceed to the consideration of the *imperfect* verbs.

IMPERFECT VERBS.

19. Those verbs which, on account of certain peculiarities in their roots, vary in their inflection from the paradigm previously given of a *perfect* verb, are called *imperfect* verbs. They are divided into three classes; Defective, Quiescent,

and Anomalous verbs; in which order they will be considered.

DEFECTIVE VERBS.

20. Of these verbs there are two classes,—those which lose their *first* radical, and those which lose their *second*.

The verbs of the first class are, as in Hebrew and Chaldee, such as have *Nun* for their first radical; those of the second class, such as have their second and third radicals the same.

DEFECTIVES OF FIRST CLASS.

21. Verbs of this class follow, for the most part, the same rules as in the Hebrew and Syriac. The future of the indicative, the imperative, and infinitive of *Pehal*, also the whole of the conjugation *Aphel*, omit, *generally* speaking, the *נ*. These verbs are, for the most part, regular in the other conjugations, except *Ettaphal*.

(a) Examples of the future of *Pehal* are, *נִפְּחָל* for *נִפְּחָלָא*; *נִפְּחָנָא* for *נִפְּחָנָא* *we will go up*; *נִפְּחָנָא* for *נִפְּחָנָא*, etc.

(β) Examples of the imperative are, *פֹּחֵל* for *פֹּחֵלָא*; *פֹּחֵל* for *פֹּחֵלָא*; *פֹּחֵל* for *פֹּחֵלָא*, etc. Sometimes *נ* is inserted in the future and imperative between the remaining radicals; as, *פֹּחֵלָא* *he shall go*; *פֹּחֵלָא* *go out*. On this account *נ* may be made the *mater lectionis* in every case.

(γ) Examples of the infinitive are, *פֹּחֵלָא* for *פֹּחֵלָא*; *פֹּחֵלָא* for *פֹּחֵלָא*; *פֹּחֵלָא* for *פֹּחֵלָא*, etc.

(δ) Examples of *Aphel* are, *פֹּחֵלָא* and *פֹּחֵלָא*, Gen. xiv. 18; *פֹּחֵלָא* *causing to go up*, Lev. xi. 45.

(ε) Examples of *Ettaphal* are, *פֹּחֵלָא* Exod. xix. 11, for *פֹּחֵלָא*; *פֹּחֵלָא*, Num. x. 17.

Cellarius gives two instances in which *נ* is omitted from the perfect; as, Gen. xiv. 10, *פֹּחֵלָא*; also, xxiv. 63, *פֹּחֵלָא* *he went*.

out. This is, however, very rarely the case, and such deviations are remarkable rather as anomalies. Many of these verbs are regular; as, לָּחַם *he slew*, לָּפַח *he fell*, etc.

The sense of the different conjugations is, of course, the same as in the perfect verb.

DEFECTIVES OF SECOND CLASS.

22. Verbs of this class are mostly regular; the chief irregularities are observable in the whole of *Pehal* (the participle excepted), and in the whole of the fifth conjugation, where the third radical is usually omitted.

(a) Examples of the preterite of *Pehal*; Gen. xxxviii. 11, כָּנַח *he entered*, for כָּנַח , which is found in full, Gen. xiv. 5. So Gen. xxxviii. 9, with ח interpolated, כָּנַח . The feminine of the third singular is found in full חָכַח , but without the last radical, חָכַח , Gen. xlii. 21. Similarly כָּנַח and כָּנַח are read for כָּנַח , etc.

For the future, כָּנַח Gen. xxxii. 11, כָּנַח , כָּנַח , like כָּנַח of *Castel*.

(β) Examples of the imperative mood are; כָּנַח , Gen. xxx. 3, also read fully כָּנַח . The feminine singular is found in full, Num. xxi. 27, חָכַח . The plural כָּנַח for כָּנַח is found, Deut. i. 7.

(γ) Examples of the infinitive are, כָּנַח for כָּנַח , or in *Pahel* for כָּנַח , Exod. xvii. 12. So כָּנַח in *Pahel*, etc.

(δ) Examples of the fifth conjugation: *perfect*, כָּנַח and כָּנַח for כָּנַח , etc.; *future*, כָּנַח , Gen. xxvii. 10. *Imperative mood*, כָּנַח Exod. vi. 11, or with a *mater lectionis*, כָּנַח . The form כָּנַח , found in Exod. x. 1, seems to be contracted from כָּנַח . *Infinitive mood*, כָּנַח for כָּנַח , Deut. ix. 28.

(ε) The instances given in the preceding paragraphs, in which the forms are uncontracted, seem to belong to the conjugation Pahal; in fact, the only means of distinguishing the first and third conjugation in form appears to be by considering the *apocopated* forms to belong to Pehal, and the *perfect* forms to Pahal; as, 𐤒𐤌𐤕, Gen. xix. 10; 𐤒𐤌𐤕, etc.

(ζ) The passive of Pehal is not apocopated; as, 𐤐𐤕𐤓𐤕, etc.; while Ettaphal loses its middle radical; as, 𐤐𐤕𐤓𐤕, etc.

The observations made in this and the preceding section will be found sufficient without a paradigm.

QUIESCENT VERBS.

23. Verbs are called *quiescent* whenever, among the letters constituting the root, any one of the quiescents 𐤒, 𐤕, 𐤓, 𐤔, as they are improperly called, is found.

These verbs may be divided into three classes; first, such as are *quiescent* in the first radical; second, those which are *quiescent* in the second; third, those *quiescent* in the third radical.

The Samaritan mode of inflecting these verbs is very like the Syro-Chaldaic.

QUIESCENTS OF FIRST CLASS.

In Aleph, or Pe-Aleph.

24. The class of verbs, whose first radical is 𐤕, is inflected more like the *perfect* verb than any other class of *quiescents*. The following observations will supply the place of a paradigm. In the first and fifth conjugations, the initial 𐤕 is changed into 𐤓 whenever it is preceded by a

servile formative. For example, in Pehal, from $\text{ḳ} \text{ṣ} \text{ṣ}$ comes $\text{ḳ} \text{ṣ} \text{ṣ} \text{ṣ}$ *I will say*; so, for $\text{ḳ} \text{ṣ} \text{ṣ}$ we find $\text{ḳ} \text{ṣ} \text{ṣ}$, etc.

The same law is also observable in the passive forms; as, Gen. xvii. 1, $\text{ḳ} \text{ṣ} \text{ṣ} \text{ṣ}$ *walk*; $\text{ḳ} \text{ṣ} \text{ṣ} \text{ṣ}$, also $\text{ḳ} \text{ṣ} \text{ṣ} \text{ṣ}$, etc.

The Aleph is sometimes omitted; as, Deut. vii. 10, $\text{ḳ} \text{ṣ} \text{ṣ} \text{ṣ}$ *to destroy it*; in Exod. iii. 2, we find the passive $\text{ḳ} \text{ṣ} \text{ṣ} \text{ṣ}$; but in Gen. vi. 21, the apocopated form $\text{ḳ} \text{ṣ} \text{ṣ}$ is given, unless it be read $\text{ḳ} \text{ṣ} \text{ṣ}$, Aphel used in a passive sense.

Cellarius adduces an instance in which the *quiescent* is changed to ḳ ; as, $\text{ḳ} \text{ṣ} \text{ṣ} \text{ṣ}$, Gen. xi. 31. This is very rare, and I cannot call to mind another instance of it.

In such forms as $\text{ḳ} \text{ṣ} \text{ṣ}$, $\text{ḳ} \text{ṣ} \text{ṣ} \text{ṣ}$, etc., the ḳ is manifestly changed to ṣ ; this sometimes takes place in Aphel, as well as in the passive forms. There does not seem to me, however, to be any reason for exclusively confining this *metabole* to those conjugations. The example adduced by Cellarius, viz. $\text{ḳ} \text{ṣ} \text{ṣ}$, in the conjugation Aphel, may also be referred to the first or third conjugation.

In Yod, or Pe-Yod.

25. The *quiescents* whose first radical is ṣ are formed much in the same way as Hebrew verbs of the same kind.

The Yod is usually omitted in the future and imperative of Pehal, but in Aphel is changed to ṣ .

(a) Examples of the future: $\text{ṣ} \text{ṣ}$ for $\text{ṣ} \text{ṣ} \text{ṣ}$; $\text{ṣ} \text{ṣ}$ for $\text{ṣ} \text{ṣ} \text{ṣ}$; though it may be written regularly as $\text{ṣ} \text{ṣ} \text{ṣ}$, Gen. xxi. 10, not $\text{ṣ} \text{ṣ}$.

(β) Examples of the imperative mood are, ṣ for $\text{ṣ} \text{ṣ}$ *sit thou*; so from $\text{ṣ} \text{ṣ}$ we have ṣ , $\text{ṣ} \text{ṣ}$, etc.

(γ) Examples of the fifth conjugation: $\text{ṣ} \text{ṣ} \text{ṣ}$ *I will add*, Gen. viii. 21; $\text{ṣ} \text{ṣ} \text{ṣ}$ for $\text{ṣ} \text{ṣ} \text{ṣ}$. The infinitive $\text{ṣ} \text{ṣ} \text{ṣ}$,

Gen. xlv. 5, etc. There are cases, however, in which the *m* is not changed; as, Gen. iv. 7, *ḥḡṃḥ*, instead of *ḥḡṣḥ*. Again, *ḡṃḥ* for *ḡḥḥ*, Exod. xiv. 21.

(δ) The *m* sometimes undergoes the same change for the passive conjugations as in Aphel; thus, *ḥḥḥ*; *ḡḥḥḥ* from a radix *ḥḥḡ*, etc.

(ε) Those cases in which the *m* is omitted in the perfect tense, as in Gen. ix. 23, where *ḡḡ* is found for *ḡḡḡ*, are to be marked as anomalies. The same may be said of the presence of Yod where it should be absent; as *ḡḥḡ*, Deut. xxxi. 19.

26. Verbs in Aleph and Yod are usually regular, except in the cases mentioned in the preceding sections.

QUIESCENTS OF SECOND CLASS.

In Vau, or Ayin-Vau.

27. The only class of verbs worthy of note under this head are those whose middle radical is Vau. The following paradigm with *ḡṃ* or *ḡṃṃ* will give the student an idea of the peculiarities of verbs of this class:—

I. PEHAL.

INDICATIVE MOOD.

Perfect Tense.

Person.	Singular.	Plural.
3.	M. <i>ḡṃṃ</i> or <i>ḡṃ</i>	<i>ḡḡṃṃ</i>
	F. <i>ḥḡṃṃ</i> or <i>ḥḡṃ</i>	<i>ḡḡṃṃ</i>
2.	M. <i>ḥḡṃṃ</i>	<i>ḡḡḥḡṃṃ</i>
	F. <i>ḥḡṃṃ</i>	<i>ḡḡḥḡṃṃ</i>
1.	<i>ḥḡṃṃ</i>	<i>ḡḡḡṃṃ</i>

Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	ሠንዖጡ	ኃንሠንዖጡ
	{ F.	ሠንዖሉ	ኃሠንዖጡ
2.	{ M.	ሠንዖሉ	ኃንሠንዖሉ
	{ F.	ኃጡሠንዖሉ	ኃሠንዖሉ
1.		ሠንዖሉ	ሠንዖኃ

IMPERATIVE MOOD.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
2.	{ M.	ሠንዖ	ንሠንዖ
	{ F.	ጡሠንዖ	ኃኃሠንዖ

INFINITIVE MOOD.

ሠንዖ ሠንዖሠ ሠንዖሠ ኃሠንዖሠ

PARTICIPLES.

Present ሠላዖ Past ሠጡዖ

28. Remarks on the first conjugation:—The *preterite* of this conjugation strongly resembles the Syriac. In the paradigm of Pehal, we have given two forms of the third person singular, one with and the other without the *mater lectionis*. The third person plural may be similarly written; as, ܐܝܢܐ, Gen. xxxvii. 35; in fact, the *mater lectionis* is sometimes absent in the other persons.

The *future* tense is generally read with ܐ; it is, however, found without it; as, Deut. xiii. 8, ܐܝܬܐܢܐ *it shall spare*; ܐܝܬܐܢܐ *they will go*, for ܐܝܬܐܢܐ, Exod. xxxii. 1; ܐܝܬܐܢܐ for ܐܝܬܐܢܐ, Deut. xxviii. 52.

The imperative mood is like the Chaldee and Hebrew. When the ultimate or penultimate is a guttural or Resh, the Vau is frequently omitted; as, ܐܝܬܐ *inhabit*, Gen. xxxv. 1, for ܐܝܬܐ; also, ܐܝܬܐ *go*, etc.

In this case the ܐ, though omitted in the imperative, is sometimes found in the future; as, ܐܝܬܐܢܐ, Gen. xxiv. 55; the rule, however, for omission in the future is, generally speaking, the same as that for the imperative.

Of the infinitive mood, we have given various forms; those which are preceded by ܐ belong rather to the third conjugation; thus, ܐܝܬܐܢܐ, Gen. xxxi. 7, is *transitive*, whereas the signification of Pehal is *intransitive*, as will be seen by consulting Gen. xxxviii. 10, where ܐܝܬܐ intransitively is *to be evil*. Compare also ܐܝܬܐ, Gen. xxiv. 3, and xiii. 6.

The *mater lectionis* of the participle of the present is sometimes changed to ܐ; thus, instead of ܐܝܬܐܢܐ, we find ܐܝܬܐܢܐ, Exod. iii. 5; sometimes ܐ is changed to ܐ, as in the anomalous verb ܐܝܬܐ; sometimes for Aleph, ܐܝܬܐ or ܐܝܬܐ is written; as, ܐܝܬܐ, Num. xiii. 20; ܐܝܬܐ, Gen. xv. 14, etc. Such forms seem to carry considerable emphasis.

PARADIGM OF VERBS IN AYIN-VAU.

INDICATIVE MOOD.						
		Perfect Tense.			Fu	
		S A M E A S				
No.	Person.	ETHPEHEL.	PAHEL.	ETHPAHAL.	APHEL.	ETTAPHAL.
Singular.	3. { M. F.	ሠጠሥላኦ ላሠጠሥላኦ	ሠጠሥ ላሠጠሥ	ሠሠኛሥላኦ ላሠሠኛሥላኦ	ሠጠሥላኦ ላሠጠሥላኦ	
	2. { M. F.	ላሠጠሥላኦ ላሠጠሥላኦ	ላሠጠሥ ጠላሠጠሥ	ላሠሠኛሥላኦ ላሠሠኛሥላኦ	ላሠጠሥላኦ ጠላሠጠሥላኦ	
	1.	ጠላሠጠሥላኦ	ላሠጠሥ	ጠላሠሠኛሥላኦ	ላሠጠሥላኦ	
	3. { M. F.	ኛሠጠሥላኦ ጠሠጠሥላኦ	ኛሠጠሥ ጠሠጠሥ	ኛሠሠኛሥላኦ ጠሠሠኛሥላኦ	ኛሠጠሥላኦ ጠሠጠሥላኦ	
	2. { M. F.	ኃላሠጠሥላኦ ኃላሠጠሥላኦ	ኃላላሠጠሥ ኃጠላሠጠሥ	ኃላሠሠኛሥላኦ ኃላሠሠኛሥላኦ	ኃላላሠጠሥላኦ ኃጠላሠጠሥላኦ	
	1.	ኃላሠጠሥላኦ	ኃላሠጠሥ	ኃላሠሠኛሥላኦ	ኃላላሠጠሥላኦ	
Plural.	3. { M. F.	ሠጠሥላጠ ሠጠሥላላ	ሠጠሥጠ ሠጠሥላ	ሠሠኛሥላጠ ሠሠኛሥላላ		
	2. { M. F.	ሠጠሥላላ ጠሠጠሥላላ	ሠጠሥላ ጠሠጠሥላ	ሠሠኛሥላላ ጠሠጠሥላላ		
	1.	ጠሠጠሥላላ	ጠሠጠሥላ	ጠሠጠሥላላ		
	3. { M. F.	ሠጠሥላጠ ሠጠሥላላ	ሠጠሥጠ ሠጠሥላ	ሠሠኛሥላጠ ሠሠኛሥላላ		
	2. { M. F.	ሠጠሥላላ ጠሠጠሥላላ	ሠጠሥላ ጠሠጠሥላ	ሠሠኛሥላላ ጠሠጠሥላላ		
	1.	ጠሠጠሥላላ	ጠሠጠሥላ	ጠሠጠሥላላ		

29. Remarks on the second conjugation:—This conjugation is like the Syriac in its formation; thus, ܐܡܪܐܐ *was pleased*, Gen. iv. 5; ܥܡܪܐܐ, Exod. xxxii. 30, etc. The student who is acquainted with the paradigm of the Syriac verb in Ayin-Vau will find no difficulty in recognising the tenses, etc., of the conjugation Ethpehel.

30. Remarks on the third conjugation:—This conjugation may be generally known by the characteristic ܡ, as in the Syriac. It is, however, rarely used. Compare the Chaldee Pahel.

31. Remarks on the fourth conjugation:—This conjugation is sometimes read with the characteristic ܡ; as, ܡܡܪܐܐ. The difficulty of distinguishing between it and Ethpehel may have led to the adoption of ܪ instead of ܡ, and the duplication of the last radical; as, ܡܡܪܪܐܐ, Gen. xvi. 2; ܡܡܪܪܐܐ, xxviii. 13.

32. Remarks on the fifth conjugation:—Aphel is generally accompanied by the *mater lectionis* ܡ; as, ܥܡܪܐܐ; though the ܡ may be omitted before the syllabic suffixes; as, ܐܡܪܐܐ, Gen. xxi. 29; ܐܡܪܐܐ, xlv. 4. There are some few instances in which ܐ is put for ܡ; as, ܐܡܪܐܐ *shall distress*, Deut. xxviii. 53, 55. The characteristic *pre-formant* ܐ is very frequently changed to ܐ, as in the perfect verbs.

33. The sixth conjugation is scarcely distinguishable from the second, except as regards the sense.

QUIESCENTS OF THIRD CLASS.

34. The *quiescent* verbs of this class have ܐ, ܐ, ܡ, ܐ for their third radical. The two latter terminations are rarely found; thus, ܡܐܐܐ, Num. xxiii. 21, which is

usually quoted as *Pehal*, seems to be *Pahel*, from the root 𐤱𐤣𐤱 . The two other instances given by Cellarius, viz. 𐤱𐤮𐤴 , from Gen. xxxvii. 35, and 𐤴𐤱𐤴 , Exod. vii. 20, may be obsolete forms, at least the latter; for the former may be considered as *Pahel*, the first conjugation *Pehal* not being in use.

The usual termination of *quiescents* of this class is 𐤱 . The following is a paradigm of verbs of this kind with 𐤱𐤴𐤱 *he wept*.

I. PEHAL.

INDICATIVE MOOD.

Perfect Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	𐤱𐤴𐤱	𐤴𐤴𐤱
	{ F.	𐤱𐤴𐤱	𐤱𐤴𐤱
2.	{ M.	𐤱𐤴𐤱𐤱	𐤴𐤴𐤱𐤱𐤱
	{ F.	𐤱𐤴𐤱𐤱	𐤴𐤴𐤱𐤱𐤱
1.		𐤱𐤴𐤱𐤱	𐤴𐤴𐤱𐤱𐤱

Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	𐤱𐤴𐤱𐤱	𐤴𐤴𐤱𐤱𐤱
	{ F.	𐤱𐤴𐤱𐤱	𐤴𐤴𐤱𐤱𐤱
2.	{ M.	𐤱𐤴𐤱𐤱	𐤴𐤴𐤱𐤱𐤱
	{ F.	𐤴𐤴𐤱𐤱𐤱	𐤴𐤴𐤱𐤱𐤱
1.		𐤱𐤴𐤱𐤱	𐤴𐤴𐤱𐤱𐤱

IMPERATIVE MOOD.

Person.	Singular.	Plural.
2.	$\left\{ \begin{array}{l} \text{M. } \text{𐤎𐤑𐤃} \\ \text{F. } \text{𐤎𐤑𐤃} \end{array} \right.$	$\begin{array}{l} \text{𐤑𐤑𐤃} \\ (\text{𐤕𐤎𐤎𐤑𐤃}) \end{array}$

INFINITIVE MOOD.

𐤎𐤑𐤃𐤕

PARTICIPLES.

Present.		Past.	
M.	F.	M.	F.
𐤎𐤑𐤃	𐤕𐤎𐤑𐤃	𐤎𐤑𐤃	𐤕𐤎𐤑𐤃

35. Remarks on the first conjugation:—The feminine plural of the third person of the preterite occurs Exod. ii. 16; as, 𐤎𐤕𐤕𐤑𐤕 · 𐤎𐤕𐤕𐤑𐤕 · 𐤎𐤕𐤕𐤑𐤕 *they came and drew, and filled*; it will be observed that the *quiescent* 𐤕 is not omitted in 𐤎𐤕𐤕𐤑𐤕 before 𐤎. This is also the case in 𐤎𐤕𐤕𐤑𐤕𐤕, Gen. xxxii. 30. Compare remarks in § 7.

The quiescent letter may remain unchanged in the future; as, 𐤕𐤕𐤕𐤑𐤕, Gen. xi. 4. The Chaldee corresponds exactly with the Samaritan, if we suppose the terminal 𐤕 changed to 𐤕.

An instance of the feminine singular imperative is 𐤎𐤕𐤕, Gen. xxiv. 60. The form given in the paradigm for the feminine plural of the imperative is like the Syriac in 𐤕𐤕𐤕. Castel has 𐤕𐤕𐤕𐤕, the Syriac 𐤕𐤕𐤕𐤕. The Chaldee termination } may also be added to the root; thus, 𐤕𐤎𐤑𐤃. As far as I am aware, I do not think that any example exists, at least in the Pentateuch, to settle the matter definitely.

The infinitive is generally accompanied by the prefix 𐤕;

as, *ጠኅሠሠ* to number, Gen. xv. 5; *ጠሏላላ* to see, Exod. iii. 4.

The plural feminine of the participle is found in Gen. xli. 54, *ኃላጠላላ*. It will be observed that Benoni and Pehil do not differ in form.

36. Remarks on the second conjugation:—The following are examples of the preterite: Gen. xvii. 1, *ጠሏላላ*; *ጠዓላላ*, Exod. xiv. 21; *ላጠጠጋላላ*, Gen. xxxii. 30, etc. An instance of the future will be found in Gen. ix. 14.

37. Remarks on the third conjugation:—This conjugation is usually terminated in the third preterite by *ጠ*; as, *ጠሏላ*, Exod. xv. 25; *ጠኃላ*, Gen. xxix. 13.

The other instances given by Cellarius, viz. *ጻፍኋ* and *ጻላጊጠ*, are of the conjugation Pehal.

38. The passive of the third conjugation cannot be distinguished from that of the first, except by the sense; they have the same forms.

39. The fifth conjugation is supported by the following examples:—For the *preterite*—Gen. xix. 24, *ጠፃጊጻ*; *ላላላላላ*, viii. 9; *ጻፍኋላ*, viii. 13; *ጻዓላላ*, xxxi. 20. For the *future*—*ጠዓላላ* I will increase, Gen. xii. 2; *ጠገኋላ*, xv. 1; though in both cases they may be *preterites* for the future. (*See the Syntax.*) For the *imperative mood*—*ጠኃላላ*, Gen. xxiv. 14. For the *infinitive mood*—*ጻላላላላ*, Gen. xxiv. 19; *ጻላጠጊላላ*, xxxvii. 22. For the *participle*—*ጠኅኃላላ*, Gen. vi. 17. In the infinitive and participle, the examples produced are exceedingly pertinent.

40. Cellarius has given the form *ጠጊገላላላ*, from Castel, as belonging to the sixth conjugation; it occurs but very seldom. The following paradigm contains the remaining conjugations.

PARADIGM OF QUIESCENTS IN THE THIRD RADICAL.

		INDICATIVE MOOD.					
No.	Person.	ETHPEHEL.	PAHEL.	ETHPAHAL.	APHEL.	Perfect Tense.	
						Future	
Singular.	3. { M. F.	ጠደፃሉኡ ሉጠደፃሉኡ	ጠደፃ ሉጠደፃ	S A M E A S	ጠደፃኡ ሉጠደፃኡ	ጠደፃሉሉኡ ሉጠደፃሉሉኡ	ጠደፃሉሉኡ ሉጠደፃሉሉኡ
	2. { M. F.	ሉጠደፃሉኡ ሉጠደፃሉኡ	ሉጠደፃ ጠሉጠደፃ		ሉጠደፃኡ ጠሉጠደፃኡ	ሉጠደፃሉሉኡ ሉጠደፃሉሉኡ	ሉጠደፃሉሉኡ ሉጠደፃሉሉኡ
	1.	ጠሉጠደፃሉኡ	ሉጠደፃ		ሉጠደፃኡ	ጠሉጠደፃሉሉኡ	ጠሉጠደፃሉሉኡ
Plural.	3. { M. F.	ገደፃሉኡ ጠደፃሉኡ	ገደፃ ጠደፃ		ገደፃኡ ጠደፃኡ	ገደፃሉሉኡ ጠደፃሉሉኡ	ገደፃሉሉኡ ጠደፃሉሉኡ
	2. { M. F.	ኃገሉጠደፃሉኡ ኃሉጠደፃሉኡ	ኃገሉጠደፃ ኃሉጠደፃ		ኃገሉጠደፃኡ ኃሉጠደፃኡ	ኃገሉጠደፃሉሉኡ ኃሉጠደፃሉሉኡ	ኃገሉጠደፃሉሉኡ ኃሉጠደፃሉሉኡ
	1.	ኃገጠደፃሉኡ	ኃገጠደፃ		ኃገጠደፃኡ	ኃገጠደፃሉሉኡ	ኃገጠደፃሉሉኡ
Singular.	3. { M. F.	ጠደፃሉጠ ጠደፃሉሉ	ጠደፃጠ ጠደፃሉ		Same	ጠደፃሉሉጠ ጠደፃሉሉሉ	ጠደፃሉሉጠ ጠደፃሉሉሉ
	2. { M. F.	ጠደፃሉሉ ኃገጠደፃሉሉ	ጠደፃሉ ኃገጠደፃሉ			ጠደፃሉሉሉ ኃገጠደፃሉሉሉ	ጠደፃሉሉሉ ኃገጠደፃሉሉሉ
	1.	ኃገጠደፃሉሉ	ኃገጠደፃሉ			ኃገጠደፃሉሉሉ	ኃገጠደፃሉሉሉ

		IMPERATIVE.		INFIN.	PARTIC.
1.	Plural.	Tense.			Benoni Pehil
		as that of Pahel.			
		ETHPEHEL.			
3.	{ M. F.				
2.	{ M. F.				
1.					
2.	{ M. F.				
2.					
Sing.					

PARADIGM OF QUIESCENTS IN THE THIRD RADICAL.

ANOMALOUS VERBS.

41. This class of verbs must be distinguished from the *Defectives* and *Quiescents*, inasmuch as the latter are *regular*, though varying from the paradigm of a *perfect* verb, while the former apparently follow no regular rule, but, in consequence of peculiar combinations of letters, undergo certain changes which sometimes cannot be accounted for by referring them to any class of verbs previously considered. There are ten of these verbs which, from their frequent occurrence, may be advantageously explained in this place.

I. THE SUBSTANTIVE VERB ᠠᠵᠠ *he was*.

INDICATIVE MOOD.

Perfect Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	ᠠᠵᠠ	ᠵᠵᠠ
	{ F.	ᠠᠵᠠ	$(\text{ᠤ})\text{ᠮᠵᠠ}$
2.	{ M.	ᠠᠮᠵᠠ	ᠵᠵᠠᠮᠵᠠ
	{ F.	ᠮᠠᠵᠠ	ᠵᠠᠮᠵᠠ
1.		ᠠᠮᠵᠠ	ᠵᠵᠠᠮᠵᠠ

Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	ᠠᠮᠵᠠᠮ or ᠮᠵᠠᠮ	ᠵᠵᠠᠮᠵᠠ
	{ F.	ᠮᠵᠠᠮᠠ or ᠮᠵᠠᠠ	ᠵᠵᠠᠮᠵᠠᠠ
2.	{ M.	ᠮᠵᠠᠮᠠ or ᠮᠵᠠᠠ	ᠵᠵᠠᠵᠠᠠ
	{ F.	ᠵᠵᠠᠮᠵᠠᠠ or ᠵᠵᠠᠵᠠᠠ	ᠵᠵᠠᠵᠠᠠᠠ
1.		ᠠᠮᠵᠠᠠ or ᠮᠵᠠᠠ	ᠮᠵᠠᠵᠠ

IMPERATIVE MOOD.

<i>Person.</i>	<i>Singular.</i>	<i>Plural.</i>
2.	$\left\{ \begin{array}{l} \text{M. } \text{ܡܝܕܝܐ} \\ \text{F. } \text{ܡܝܕܝܐ} \end{array} \right.$	$\begin{array}{l} \text{ܝܕܝܐ} \\ (\text{ܕܡܡܝܕܝܐ}) \end{array}$

INFINITIVE MOOD.

ܡܝܕܝܐ, or ܝܕܝܐ Gen. xviii. 18.

There are no participles. The third masculine future is sometimes further apocopated; as, ܡܝܕܝܐ, Gen. xxviii. 14. The first person masculine is also read ܡܝܕܝܐ, Gen. xvii. 8. This verb is, for the most part, regular in the *perfect tense* of the indicative, and in the imperative mood, both of which follow *quiescents* of the third class.

II. THE VERB ܐܡܝܢ *there is*.

This verb is the same as the Syriac ܐܡܝܢ and Hebrew ܐܝܢ; it is frequently found in the Syriac New Testament. Examples of the Samaritan are, Exod. xvii. 7, ܐܡܝܢܐ ܕܝܕܝܐ ܕܝܕܝܐ *Is God among us?* The *medial* letter ܡ is sometimes omitted; as, ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ *truly God is in this place*, Gen. xxviii. 16.

The *initial* letter is often omitted, especially when *suffixes* are used; as, ܕܝܕܝܐ ܕܝܕܝܐ *if thou art*, Gen. xxiv. 42; ܕܝܕܝܐ ܕܝܕܝܐ, *whether ye are*, Deut. xiii. 3. The negative adverb ܐܡܝܢ is compound of this verb and ܐܝܢ. Compare the Syriac ܐܡܝܢ which is derived from ܐܝܢ and ܐܡܝܢ by crasis and ecthipsis. (See Schaaf's Syriac Lexicon.)

III. THE VERB 𐤒𐤓𐤕 *he lived.*

PEHAL.

This conjugation, which has an *intransitive* sense, is rarely used; as, 𐤓𐤕𐤕 *she shall live*, Gen. xii. 13; xxvii. 40; 𐤓𐤕, Gen. iii. 22, which should be read 𐤓𐤕𐤓, vide Deut. v. 26; 𐤕𐤕𐤕𐤕 *ye shall live*, Exod. i. 22.

PAHEL.

This conjugation, which is *transitive*, is often found; as, 𐤕𐤓𐤕𐤓 𐤕𐤓𐤕𐤓 *they will save thee alive*, Gen. xii. 12; 𐤕𐤓𐤕𐤕 *I will make alive*, Deut. xxxii. 39. It is also found written 𐤕𐤕𐤕; as, 𐤕𐤕𐤕 *keep alive*, Num. xxxi. 18. Compare 𐤕𐤕𐤕𐤕𐤕, Gen. i. 20, which is rather of the fifth conjugation.

APHEL.

This conjugation is formed from a root which may be supposed to arise from the *metathesis* of the initial radicals, viz. 𐤕𐤕𐤓; as, 𐤓𐤕𐤕𐤕 *he lived*, passim; 𐤕𐤕𐤕𐤓𐤕𐤕𐤕 *saved alive*, Num. xxxi. 15; 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕𐤕 *to save the people alive*, Gen. i. 20, xlv. 5.

ETTAPHAL.

This conjugation is used *intransitively*; as, 𐤓𐤕𐤕𐤕𐤕, *he lived*, Gen. xxv. 7; 𐤕𐤕𐤕𐤕 *live*, Gen. xlii. 18.

The other conjugations are rarely met with.

IV. THE VERB 𐤕𐤕𐤕 *he descended.*

This verb, which is the same as the Syriac ܕܡ and Chaldee ܕܡ, is written for 𐤕𐤕𐤕, whence it is formed by changing 𐤕 into 𐤕.

PEHAL.

INDICATIVE MOOD.

Perfect Tense.

This is, for the most part, *regular*. Sometimes the primitive form is read; as, ḲḲḲḲ *she let down*, Gen. xxiv. 16, 45.

Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	ḲḲḲḲ	ḲḲḲḲḲḲ
	{ F.	ḲḲḲḲḲ	ḲḲḲḲḲḲ
2.	{ M.	ḲḲḲḲḲ	ḲḲḲḲḲḲ
	{ F.	ḲḲḲḲḲḲḲḲ	ḲḲḲḲḲḲ
1.		ḲḲḲḲḲ	ḲḲḲḲḲ

N.B. It must not be inferred that all these forms are in use; some few are given by analogy. ḲḲḲḲḲḲ occurs in Gen. xlii. 38, xliv. 29, but, from its transitive sense, may be referred to Pahel or Aphel.

IMPERATIVE MOOD.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
2.	{ M.	ḲḲ or ḲḲḲ	ḲḲḲḲ
	{ F.	ḲḲḲḲ	ḲḲḲḲḲ

INFINITIVE MOOD.

ḲḲḲḲ

The participles are formed in the usual manner; as, Deut. ix. 21, Gen. xxviii. 12.

APHEL.

INDICATIVE MOOD.

Perfect Tense.

The two persons of this tense mostly used are, the third singular; as, ḶṽḶḶ Exod. xix. 20; ḶḶḶḶ Gen. xxiv. 18; and third plural, ṽḶṽḶḶ Gen. xlv. 11.

Future Tense.

The third plural, ṽṽḶṽḶḶ, Num. i. 51. Second plural, ṽḶḶḶḶ, Gen. xlv. 29. The other persons are sometimes met with.

IMPERATIVE MOOD.

Person.		Singular.	Plural.
2.	{ M.	ḶṽḶḶ	ṽḶṽḶḶ
	{ F.	ḶḶḶḶ	ṽṽḶḶḶḶ

INFINITIVE MOOD.

ḶṽḶḶḶ Gen. xxxvii. 25.

The *passive* form of this verb also occurs; as, ḶṽḶḶḶḶ, Gen. xxxix. 1; ḶḶḶḶḶḶ, Num. x. 17, etc.

V. THE VERB ḶḶḶḶ *he gave*.

PEHAL.

INDICATIVE MOOD.

Perfect Tense.

This is formed *regularly*. The instance ḶḶḶḶ, from Lev. x. 17, given by Cellarius, must be referred to Pahel. Compare Lev. xix. 20.

Future Tense.

This is regular, like verbs in Pe-Yod. It is, however, sometimes formed from **בִּלְבָּ**, Hebrew **בִּלְבָּ**.

IMPERATIVE MOOD.

Person.	Singular.	Plural.
2. {	M. בִּלְבָּ ; also, בִּלְבָּ Gen. xxx. 26;	בִּלְבָּ
	בִּלְבָּ Gen. xlii. 37.	
	F. בִּלְבָּ Gen. xxx. 14.	בִּלְבָּ

INFINITIVE MOOD.

בִּלְבָּ**בִּלְבָּ**

PARTICIPLES.

Present.

Past.

בִּלְבָּ; also, **בִּלְבָּ** Gen. xlix. 21.**בִּלְבָּ**

The latter participle appears to be used in Gen. xxxviii. 14, **בִּלְבָּ** *she was given*. This is probably the case with the instances mentioned under the *perfect tense*. In Lev. xix. 20, our version has “liberty given her,” though it should rather be *he has not given her liberty*; a change of nominative which has been adopted in Lev. x. 17, correctly.

The passive forms also occur; as, **בִּלְבָּ**, Lev. x. 14; **בִּלְבָּ**, Lev. xxvi. 25; **בִּלְבָּ**, Lev. xxiv. 20. Also the participle **בִּלְבָּ**, Exod. v. 16, 18.

VI. THE VERB **בִּלְבָּ** *he died*.

This is the same as the Syriac **ܒܝܠܒܐ**, Chaldee **בית**.

INDICATIVE MOOD.

Perfect Tense.

The middle letter of the whole of this tense is **𐤎**; as, **𐤀𐤎𐤕** *he died*; **𐤀𐤀𐤎𐤕** *she died*, Gen. xxiii. 2; **𐤕𐤀𐤎𐤕** *they died*, Exod. iv. 19, etc.

Future Tense.

This is exactly like verbs in Ayin-Vau; as, **𐤀𐤕𐤕𐤀**, **𐤀𐤕𐤕𐤀**, etc.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
𐤀𐤕𐤕 Deut. xxxii. 50.	𐤕𐤀𐤕𐤕

INFINITIVE MOOD.

𐤀𐤕𐤕	𐤀𐤕𐤕𐤕	𐤀𐤎𐤕𐤕
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PARTICIPLES.

Present.		Past.	
M.	F.	M.	F.
𐤀𐤕𐤕	𐤕𐤀𐤀𐤕 Gen. xxx. 1.	𐤀𐤎𐤕	𐤕𐤀𐤎𐤕

VII. THE VERB **𐤕𐤕𐤀** *he went*.

INDICATIVE MOOD.

Perfect Tense.

This follows the form of verbs in Ayin-Vau; as, **𐤕𐤕** *he went*, Gen. xxii. 13.

Future Tense.

In this tense ʔ is omitted, on account of the guttural ʕ. (Vide § 28 of this Chapter.)

The INFINITIVE MOOD is ʕʕʕ; as, ʕʕʕʕʕ to go, Deut. xxix. 18.

VIII. THE VERB ʕʕʕ he went.

PEHAL.

INDICATIVE MOOD.

In this mood the verb is formed *regularly*.

IMPERATIVE MOOD.

Singular.

Plural.

ʕʕ or ʕʕʕ

ʕʕʕ or ʕʕʕʕʕ

INFINITIVE MOOD.

ʕʕʕʕʕ Gen. xi. 31.

The corresponding conjugation Ethpehel is also found; as, ʕʕʕʕʕ walk, Gen. xvii. 1; ʕʕʕʕʕ walking, Gen. iii. 8.

IX. THE VERB ʕʕʕ he came.

Compare the Syriac ܥܠܐ.

PEHAL.

INDICATIVE MOOD.

Perfect Tense.

<i>Person.</i>	<i>Singular.</i>	<i>Plural.</i>
3.	{ M. ᐃᐱᐱ also ᐱᐱᐱ Gen. xlv. 1. { F. ᐱᐱᐱᐱ	ᐱᐱᐱ ᐱᐱᐱᐱ
2.	{ M. ᐱᐱᐱᐱᐱ { F. ᐱᐱᐱᐱᐱᐱ	ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ
1.	ᐱᐱᐱᐱᐱ and ᐱᐱᐱᐱᐱ	ᐱᐱᐱᐱᐱᐱ

Future Tense.

This is formed *regularly* according to verbs in Pe-Aleph, and *quiescents* of the third class.

IMPERATIVE MOOD.

ᐃᐱᐱ Gen. xxxvii. 13, and ᐱᐱᐱ ᐱᐱᐱ

INFINITIVE MOOD.

ᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ
 Gen. xxxvii. 10. Gen. xlii. 15. Num. x. 21.

PARTICIPLES.

	<i>Singular.</i>	<i>Plural.</i>
Present.	{ M. ᐱᐱᐱ	ᐱᐱᐱᐱ also ᐱᐱᐱᐱᐱᐱ
	{ F. ᐃᐱᐱᐱ	Gen. xxx. 38. ᐱᐱᐱᐱᐱ Gen. xli. 29.

APHEL.

INDICATIVE MOOD.

The perfect and future tenses are formed as usual; thus, *מֵאֵלָה* *he brought*, Gen. xxxvii. 2; *מֵאֵלָה* *he shall bring*, etc.

IMPERATIVE MOOD.

Singular.

Plural.

מֵאֵלָה

מֵאֵלָה

PARTICIPLES.

מֵאֵלָה Exod. x. 4.

מֵאֵלָה Deut. viii. 16.

This verb is very frequently used in Pehal.

X. THE VERB *אָבַל* *he was able*.

INDICATIVE MOOD.

The *perfect* tense of this verb is *regularly* inflected.

The *future* follows the law of verbs in Pe-Yod; as, *אָבַל* *I shall be able*, Deut. xxxi. 2; *אָבַל*, *thou shalt be able*, Exod. xviii. 23, etc. There are cases, however, in which the Hebrew anomaly is adopted; as, *אָבַל* *I shall be able*, Num. xxii. 11.

The infinitive, *אָבַל*, occurs Num. xiii. 31.

CHAPTER IV.

THE PARTICLES.

1. The Particles, which form the third part of speech, are generally understood to comprehend the Pronoun, Adverb, Preposition, Conjunction, and Interjection; or, in other words, all those parts of speech recognized in Greek and Latin, and in the modern European languages, with the exception of the Verb and Noun.

PRONOUN.

2. The Pronoun, as being the most prominent and important of the grammatical divisions included in the term Particle, will be considered in the first place. The Samaritan pronouns may be divided into two classes, as in the other Shemitic languages, viz. *Separables* and *Inseparables*; the latter (except the relative) are sometimes called *Suffixes*, the propriety of which term will appear hereafter.

Under the head of *Separables* are included, Personal Pronouns in the nominative and vocative cases, Demonstratives, sometimes the Relative (which is, however, generally expressed by a *prefix*), and the Interrogative Pronouns.

Under the head of *Inseparables* are classed, Personal Pronouns in the oblique cases or preceded by a preposition, Relative, Reflexive, and Possessive Pronouns.

SEPARABLE PRONOUNS.

PERSONAL.

3. The personal pronouns are, as in other languages, of the first, second, and third persons, in both numbers.

There is only one form for both genders of the first person in each number; in the other persons there is a distinct form for each gender, as the subjoined table will shew:—

TABLE OF PERSONAL PRONOUNS.

<i>Pers.</i>	<i>Singular.</i>		<i>Plural.</i>
1. COM.	ܐܢܐ, ܡܢܐ, ܡܢܝܢܐ	<i>I.</i>	ܕܢܝܢܐ, ܕܢܐ <i>we.</i>
2. {	{ M. ܐܢܐ, ܐܢܐ	} <i>thou.</i>	{ ܕܢܐܢܐ ܕܡܢܐܢܐ } <i>ye.</i>
{	{ F. ܡܢܐܢܐ		
3. {	{ M. ܐܢܐ, ܐܢܐ	<i>he.</i>	{ ܕܢܐܢܐ ܕܡܢܐܢܐ } <i>they.</i>
{	{ F. ܡܢܐܢܐ, ܡܢܐ	<i>she.</i>	

There is another form of the first person singular, viz. ܐܢܐ, which sometimes occurs; this form and that first given in the table correspond exactly to the Chaldee ܐܢܐ and ܐܢܐ; while the second and third forms are the Hebrew ܐܢܐ and ܐܢܐ. The two forms of the second person masculine are the same as ܐܢܐ and ܐܢܐ.

The second person feminine is found in Gen. xxiv. 23, *without* a line over it; it corresponds to the Hebrew ܐܢܐ, which is usually written ܐܢܐ.

The first form of the third person masculine is the same as ܐܢܐ, while the second is the Syriac ܐܢܐ.

With the first form of the third feminine, compare the Chaldee and Hebrew ܐܢܐ.

The second form of the first person plural is manifestly the Chaldee ܐܢܐ.

With the forms of the second plural, compare the Chaldee ܐܢܐܢ, ܐܢܐܢ.

With the two forms of the third plural, compare ܐܢܐ masc. and ܐܢܐ fem.; for, by interchanging the quiescents ܐ and ܐ

‘of the same organ,’ the Chaldee forms are easily transformed to the Samaritan.

DEMONSTRATIVE PRONOUNS.

4. These are included in the following table:—

<i>Singular.</i>		<i>Plural.</i>
M. ܐܢ, ܐܡܐܢܐ, ܐܡܢܐܢܐ	<i>this.</i>	C. ܐܡܢܐܢܐ <i>these, those.</i>
F. ܐܢܐ, ܐܢܐܢܐ	<i>this.</i>	
C. ܐܢܐ, ܐܢܐ	<i>this, that.</i>	

Compare the first form of the masculine singular with the Chaldee ܐܢܐ, and the second and third with the Hebrew ܐܢܐ.

With the feminine forms, compare the Chaldaean ܐܢܐ.

The first forms of the masculine and feminine, as will be observed, are repeated as of common gender; this arises from their indiscriminate use, somewhat similar to that of ܐܢܐ and ܐܢܐ among the Hebrews.

With the common form of the plural, compare ܐܢܐܢܐ.

It must be observed, that many of the Personal and Demonstrative Pronouns receive ܐ emphatic as a *prefix*; thus, ܐܐܢܐܢܐ *that very place*. Again, ܐܡܢܐܢܐܢܐ *these very stones*.

RELATIVE PRONOUNS.

5. Like the Hebrews, the Samaritans have a *separable* relative pronoun, viz. ܐܢܐ; its use, however, is generally superseded by the *prefix* ܐ, like the Chaldee ܐ from ܐܢܐ. It is common in number and gender; thus, ܐܡܢܐܢܐ *thy stranger, who is in thy cities*, Exod. xx. 10; ܐܡܢܐܢܐܢܐ *thy gods, which brought thee up*, Exod. xxxii. 4.

INTERROGATIVE PRONOUNS.

6. There are two forms of this pronoun; the first ܐܝܬܐ, Chald. ܐܝܬܐ, which is used of persons, and equivalent to our *who?*—the second ܐܝܬܐ, Chald. ܐܝܬܐ, used of things, and like our *what?* Thus, ܡܢ ܐܝܬܐ ܕܐܝܬܐ *whose daughter are you?* and, ܐܝܬܐ ܐܝܬܐ *what is his name?* The neuter form ܐܝܬܐ, as it may be called, sometimes appears to lose its sense when used with prefixes; thus, ܐܝܬܐ *like as*. There is also another interrogative form ܐܝܬܐ, found in Gen. xxxii. 29; as, ܡܢ ܐܝܬܐ ܕܐܝܬܐ *why seek for my name?*

Before proceeding to the Inseparable Pronouns, it must be observed that, to express the words ‘self,’ ‘the same,’ ‘the very one,’ the Samaritans follow the Hebrews in substituting ܐܝܬܐ for its equivalent ܐܝܬܐ, as in Gen. vii. 13, ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ *in this very day*. Compare the Syriac ܐܝܬܐ which is used in a similar manner; as, Rom. ix. 3, ܐܝܬܐ ܐܝܬܐ *I myself*. So 1 Cor. vi. 7, ܐܝܬܐ ܐܝܬܐ *you yourselves*.

It is probable that ܐܝܬܐ, synonymous with ܐܝܬܐ, as well as ܐܝܬܐ *the soul*, are used as reciprocals, in the sense of the Latin ‘seipsum.’ This inference is justified by the numerous examples found in the New Testament, in which it is so employed by the Syrians.

The Samaritans apparently use ܐܝܬܐ *the heart*, reciprocally; as in Gen. xviii. 12, where we find ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ *and Sarah laughed within her heart*, i. e. herself.

INSEPARABLE PRONOUNS.

7. These Pronouns, which may also be called *suffixes*, from the peculiarity of their being joined to the end of

hast led us out, Num. xxi. 5. Instances of the second form are, ኃሉሕጠጊሉ *our sister*, Gen. xxiv. 60; ኃሉጠጋኛ *he delivered us*, Exod. ii. 19.

8. Upon the suffix **ሕ** of the *second* person, the following remarks may be made.

It is found with nouns of both numbers for the masculine gender; and, for the feminine gender, with nouns plural; as, ሕጓጊሉ *your God*; ሕሉዓልኝ ፡ ሕዓል *your son and your daughter*; ሕሉጓልሉ *your fathers*; ሕጠጋጠጋ *your eyes*, etc. In Gen. xix. 12, ጠ is inserted before the terminal **ሕ**; for, in speaking of Lot's daughters, we find ሕጠሉጋል *your daughters*. This insertion of ጠ must not be confounded with the feminine form ሕጠ, which is used with singular nouns; as, Gen. iii. 16, ሕጠዓልገ *your husband*; ሕጠጥላፓ *your seed*, Gen. xvi. 10.

The form **ሕ** is also found with verbs; as, ሕሕጻላ *he loved thee*; ሕሉሕጠየሉ *have I established thee*, Exod. ix. 16; ሕጻጊሕሉ *I will send thee*, Gen. xxxii. 26. The terminal ሕ with the *epenthetic* ኃ is usually found with the future tense; as, ሕኃጥጋጋሉ *I will make thee*, Gen. xii. 2; ሕኃላፓጋሉ *I will restore thee*, Gen. xxviii. 15, etc.

The ጠ of the feminine form ሕጠ is usually omitted when joined with a particle; as, ሕጊ *to thee*, Gen. xx. 16; ሕኃሕ *from thee*, Gen. xxx. 2; ሕጠጊ is found in Exod. ii. 7.

The first form ኃጊሕ of the *second* person *plural* masculine is found with nouns and verbs; but with the latter it is generally not suffixed immediately, but with the interposition of the characteristic of the accusative case; as, ኃጊሕጓጊሉ *your God*; ኃጊሕሉጓልሉ *your fathers*; ኃጊሕሉጠ ፡ ላፓጠገኝ *and will lead you*, Gen. xlviii. 21. It is also found with particles; as, ኃጊሕጊ *to you*, ኃጊሕሕጋ *with you*, etc., though

in this case the second form בָּרַכְךָ is usually employed; as, בָּרַכְךָּ *from you*, Deut. ii. 4, etc.

The latter form is not only found with the particles, but also with nouns; as, $\text{בָּרַכְךָּ} \cdot \text{לִבְךָ} \cdot \text{בָּרַכְךָּ} \cdot \text{לִבְךָ}$ *in your heart and in your soul*, Deut. xi. 18.

The last form in both genders, viz. בָּרַכְךָ , is a verbal suffix, and is formed by means of the *epenthetic* ב , from בָּרַכ , like כָּךְ from כָּ .

The first two forms of the feminine plural are joined to nouns; as, בְּרַכְךָּ *your soul*; sometimes by the insertion of ך , as in the case of the masculine suffixes; thus, בְּרַכְךָּ *your father*, Gen. xxxi. 5. The other forms of the feminine are found with verbs.

9. The form אֵל of the *third* person *singular* is found with nouns of both numbers, also with verbs; as, אֵלֶּיךָ *his head*; אֵלֶּיךָ *her seed*; אֵלֶּיךָ *he set him*, Gen. xlvii. 7; אֵלֶּיךָ *I drew him forth*, Exod. ii. 10. In the masculine gender, אֵל is sometimes *suffixed* by the interposition of אֵל ; as, אֵלֶּיךָ *his father-in-law*, Exod. iii. 1; אֵלֶּיךָ *he shewed him*, Exod. xv. 25. The אֵל was probably added to mark distinctly the difference between the word and its suffix. Compare remarks on verbs, § 7.

The second form אֵל of the masculine gender, is used with plural nouns, as, אֵלֶּיךָ *his eyes*; אֵלֶּיךָ *his sons*, Gen. ix. 1; Chald. ܐܝܢܝܗ , Syriac ܐܝܢܝܗ , etc.

This terminal is found also with singular nouns and particles, in which case אֵל is inserted before the suffix; as, אֵלֶּיךָ *his father*, Gen. xlvii. 1, xlvii. 11; אֵלֶּיךָ *his brother*, Exod. xvi. 15; אֵלֶּיךָ *upon him*, etc.

The suffix אֵל of common gender, formed by the *epenthetic* Nun from אֵל , is used with verbs; as, אֵלֶּיךָ *I will*

destroy him, Exod. xxxii. 33; *ሕመኑሷ* shall hate her. Deut. xxii. 13. It must be observed that it is mostly employed with the *future* tense, and, comparatively speaking, is very seldom found with the preterite; as, *ሕመኗ* he placed him, Deut. xxxii. 10.

The first two forms of the *plural* number *masculine* are joined with nouns of the singular number, the second being that which is usually employed; as, *ሕጽኑ* their hand, Gen. xxxvii. 22; *ሕጸኑሃላላ* on their left hand, Exod. xiv. 22. Also with nouns of the plural number; as, *ሕጽኑላባባ* their fathers, Exod. xii. 40; *ሕጽኑሕመኑ*, Gen. xii. 5.

The third form, *ሕሕ*, is masculine, and is only employed with verbs; as, *ሕሕሕላባ* I will bless them, Num. vi. 27; *ሕሕሕላሕሕ* they struck them and bruised them, Num. xiv. 45. This suffix is not, however, used exclusively, since the simple form *ሕሕ* occurs; as, *ሕሕሕ* he slew them, Gen. xiv. 16; *ሕሕሐሐ*, Num. xvi. 39. Vide Deut. ix. 17.

The *feminine* forms of this person, viz. *ሕሕ* and *ሕሕ*, are used with nouns of both numbers; as, *ሕሕሕሕ* their judgment, Num. xxvii. 5; *ሕሕሕሕ* their father, Num. xxvii. 7, etc.

The last form, *ሕሕ* of the feminine gender, may be joined to verbs, but very seldom occurs. The student must be careful to distinguish it from the same form, which is used for the first person plural.

These pronouns, it will be observed, serve for the Personal Pronouns in the oblique cases, for the Possessives, and Reciprocals.

10. The relative pronoun is usually expressed by the prefix *ከ*, which is employed like the Chaldee *ܗ*.

ON THE MODE OF SUFFIXING.

11. In adding the inseparables to nouns of the absolute state, the \aleph characteristic of the feminine is changed into \aleph ; as, $\aleph\aleph\aleph\aleph$ *a handmaid*, $\aleph\aleph\aleph\aleph$ *my handmaid*, Gen. xvi. 2. If the noun be plural, the terminal \aleph or \aleph of the plural *formative* is omitted, and the suffix added to the remaining part; as, from $\aleph\aleph\aleph$ *sons*, comes $\aleph\aleph\aleph$ *his sons*, etc.

But if the noun be in the emphatic state, the \aleph is wholly omitted, and the suffix takes its place; as, $\aleph\aleph\aleph$ *the soul*, $\aleph\aleph\aleph$ *my soul*; $\aleph\aleph\aleph$ *the wife*, $\aleph\aleph\aleph$ *thy wife*; $\aleph\aleph\aleph$ *fathers*, $\aleph\aleph\aleph$ *our fathers*.

12. There are three nouns which deserve especial consideration; these are, \aleph *a father*; \aleph *a brother*; $\aleph\aleph$ *a father-in-law*. These nouns are connected with their suffixes by inserting \aleph , like the Chaldee and Syriac; or \aleph , like the Hebrew.

The following are examples of this peculiarity:—

Examples of \aleph ; as, $\aleph\aleph\aleph$, $\aleph\aleph\aleph$, $\aleph\aleph\aleph\aleph$, etc., with \aleph ; $\aleph\aleph\aleph$, $\aleph\aleph\aleph\aleph$, $\aleph\aleph\aleph\aleph$, with \aleph .

Examples of \aleph ; as, $\aleph\aleph\aleph$, $\aleph\aleph\aleph$, $\aleph\aleph\aleph\aleph$, etc., with \aleph ; and $\aleph\aleph\aleph$, $\aleph\aleph\aleph\aleph$, etc., with \aleph .

Examples of $\aleph\aleph$ are rare; as, $\aleph\aleph\aleph\aleph$, Exod. xviii. 1; $\aleph\aleph\aleph\aleph$, Gen. xxxviii. 13. Also with \aleph in Gen. xxxviii. 25; as, $\aleph\aleph\aleph\aleph$ *her father-in-law*.

This is not, however, the case with the suffix of the first person; for in Gen. xx. 12, we find $\aleph\aleph\aleph$ *daughter of my father*; and in Gen. iv. 9, $\aleph\aleph\aleph$ *am I my brother's keeper?* In both these instances, however, the nouns are in 'regimen,' which may probably account for the deviation from the general rule.

13. The suffixes are usually added to verbs without changing any letter; as, *𐤌𐤁𐤅𐤇𐤁* *he led me*, Gen. xxiv. 27; *𐤇𐤆𐤏𐤁𐤀* *they made thee go up*, Exod. xxxii. 4, etc.

Quiescents of the third radical in *𐤀* or *𐤁* sometimes vary from this rule. These letters may be changed into *𐤀*; as, *𐤁𐤆𐤀𐤁𐤅* *he numbered them*, Num. i. 19; *𐤁𐤀𐤌𐤁𐤁* *he delivered us*, Exod. ii. 19; *𐤁𐤆𐤀𐤁𐤅* *he overlaid them*, Exod. xxxvi. 36. They are also sometimes omitted; as, *𐤌𐤁𐤅𐤀𐤌* *he shall see me*, Exod. xxxiii. 20.

14. The *epenthetic* *𐤁* between the verb and its suffix is so often used by the Samaritans, that, by coalescing with the *suffixes* themselves, an entirely new series would seem to have arisen. See the table, p. 72.

15. The *interposition* of *𐤀* which sometimes occurs may be accounted for by supposing it to be a contraction of the case-mark *𐤀𐤌*; thus, *𐤁𐤀𐤁𐤅𐤏𐤏*, Deut. iii. 3, is the same as *𐤁𐤀𐤌 · 𐤁𐤅𐤏𐤏*; similarly, *𐤁𐤆𐤀𐤆𐤅𐤀* for *𐤁𐤆𐤀𐤌 · 𐤆𐤅𐤀* *they saw them*. In fact, the pronominal suffixes, especially *𐤁𐤆𐤀* and *𐤁𐤆*, are frequently found separated from the verb by *𐤀𐤌*; as, *𐤁𐤆𐤀𐤌 · 𐤇𐤏𐤏𐤌* *he will bless you*, Deut. i. 11; *𐤁𐤆𐤀𐤌 · 𐤇𐤏𐤏* *he blessed them*, Exod. xxxix. 43.

16. There are cases in which the methods employed by the Hebrews in suffixing the particles have also been adopted by the Samaritans; thus, *𐤆𐤌𐤀𐤆𐤁𐤅*, Gen. xix. 16, 30; instead of which *𐤁𐤀𐤀𐤁𐤅*, Gen. xxxvi. 6, and *𐤁𐤀𐤁𐤅* Num. xxxvi. 2, are more usually employed. Such instances of Hebrew usage are perhaps due to the carelessness of the copyists, who from their acquaintance with that language, may have foisted in forms which are undoubtedly opposed to Samaritan usage.

ADVERB.

17. The adverbs, as well as the prepositions and conjunctions, may perhaps be considered as having been originally substantives in the constructive state. Some of them consist of *radical* letters alone; as, **ᐱᐅᐅ** *suddenly*; **ᐱᐅᐅ** *against*; **ᐱᐅᐅ** *before*. Others are formed with *serviles*; as, **ᐱᐅᐅᐅᐅ** *little*, or *too little*; **ᐱᐅᐅᐅᐅ** *in order that*, etc. It is scarcely worth while, in a rudimentary work like the present, to discuss the senses of the substantives from which these particles are derived. The syntax of the adverb will be found in the Chapter on that subject.

A list of adverbs is subjoined, slightly differing from that given by Cellarius, which will be found exceedingly useful for reference.

ᐱᐅᐅ where	ᐱᐅᐅᐅᐅ nay
ᐱᐅᐅᐅᐅ } hitherto (<i>a</i>)	ᐱᐅ behold, lo!
ᐱᐅᐅᐅᐅ }	ᐱᐅᐅᐅᐅ moreover
ᐱᐅᐅᐅᐅ } so, also	ᐱᐅᐅᐅ then; <i>also</i> ᐱᐅᐅᐅ
ᐱᐅᐅᐅᐅ }	ᐅᐅᐅ when, since
ᐱᐅᐅᐅᐅ verily	ᐅᐅᐅᐅ already
ᐅᐅᐅ not; <i>prohibitive</i>	ᐅᐅᐅᐅ like as, Lev. xix. 34.
ᐅᐅᐅ if, since, where;	ᐅᐅᐅᐅ like as
Heb. ᐅᐅᐅ	ᐅᐅᐅ so, also
ᐅᐅᐅᐅᐅᐅ before that	ᐅᐅᐅ not
ᐅᐅᐅᐅ so, just as	ᐅᐅᐅᐅ oh that, perchance
ᐅᐅᐅ why, because	ᐅᐅᐅᐅ } only
ᐅᐅᐅ for ᐅᐅᐅ behold	ᐅᐅᐅᐅᐅᐅ }
ᐅᐅᐅᐅ here, hither	ᐅᐅᐅᐅᐅᐅ not, nothing
ᐅᐅᐅᐅᐅᐅᐅ however	ᐅᐅᐅᐅᐅᐅᐅ wherefore (<i>β</i>)

בְּיָד in vain, gratis	עַדְּכָּן hitherto, moreover
מֵעַתָּה since	מֵעַתָּה hitherto, more
כֵּן how	בְּעֵת suddenly
לְעֵיל above	לְעֵילִים little, too little
מֵאַיְנָם whence (β)	רַב much, exceedingly
אֲנִי } now	מֵעַתָּה and מֵעַתָּה now (γ)
מֵעַתָּה } now	כִּי כֵּן same as כֵּן
עַדְּכָּן } as far as	שָׁם there
עַד } as far as	

The adverb marked (α) is generally used of the *continuation* of time. The final א is omitted with a suffix; as, **עַדְּכָּן**, Exod. ix. 17.

Those marked (β) are interrogative adverbs. The former is from **כֵּן** and **ל**; Greek *διότι*. The latter is a compound of **מֵ** and **אֵין**, that is *from where*; Latin *unde*; Greek, *πόθεν*.

The adverb marked (γ) is the Hebrew **עַתָּה**; it is properly an imperative mood; its plural, **עַתָּה**, is found in Gen. xlv. 4, but the singular form, **עַתָּה**, may be used in a plural sense; as in Exod. xii. 3.

The student is recommended to get this table of adverbs by heart; inasmuch as frequent recurrence to the Lexicon, in the present state of Samaritan lexicography, is not only tedious, but requires more than ordinary skill and perseverance to render it practically useful.

PREPOSITION.

18. The Prepositions may be divided into two classes, like the Pronouns, viz. Separables and Inseparables or Prefixes. As regards the former class, it is sufficient to

observe that they are generally employed as in the other Shemitic languages.

The following Table of them, formed from that of Celarius, will be read advantageously, inasmuch as it contains those which are mostly in use:

2 ^h at, to	h ^h 2 ^h } at, to
2 ^h h ^h at, to, near	h ^h h ^h 2 ^h }
22 ^h 9 on account of	22 ^h 9 ^h same as 22 ^h 9
h ^h h ^h 9 between	h ^h 9 ^h 2 ^h below, beneath
h ^h 2 ^h 2 ^h beside, except	9 ^h 2 ^h 2 ^h without, from (γ)
9 ^h h ^h 9 after, behind	h ^h h ^h h ^h 2 ^h within
h ^h h ^h h ^h on account of (α)	h ^h 2 ^h from, before
h ^h 9 ^h h ^h behind, after	h ^h h ^h 9 ^h as far as
h ^h 2 ^h h ^h 2 ^h for, in the place of	2 ^h h ^h upon (δ)
h ^h 2 ^h 2 ^h over against; <i>also</i> <i>with prefix 2.</i>	h ^h h ^h with, together with
h ^h h ^h 2 ^h under, below; <i>with</i> <i>prefix h</i>	2 ^h 9 ^h against, afar; <i>with</i> <i>prefix 2, accord-</i> <i>ing to, nigh to</i>
h ^h 2 ^h 2 ^h } within	h ^h h ^h 2 ^h } before, in the
9 ^h 2 ^h <i>also</i> 2 ^h 2 ^h }	h ^h 2 ^h } presence of;
2 ^h 2 ^h 2 ^h beyond, afar (β)	<i>also with the prefixes 2, h</i>

The preposition marked (α) is accompanied by 2^hh^h, Gen. xx. 3; it is like the Hebrew ^ל.

That marked (β) is read, in some cases, with h^h prefixed. The preposition (γ) is formed by means of a double prefix. (δ) also is formed in a similar manner to (γ); thus, 2^hh^h2^h is a *pleonasm*, with the same force as 2^hh^h.

The pronominal suffixes are added to these prepositions in the same way they are added to nouns; thus, h^hh^hh^h *with me*; h^hh^hh^h *from thee*; h^hh^hh^hh^h *after them*, etc.

19. Some of these prepositions, as in the Hebrew, insert *מ* between themselves and the suffix; as, *זמל* upon him; *בזמל* upon us; *בממשל* in thy presence; *בזממשל* before them, etc.

The two prepositions *במ* and *למ*, which latter is used for the Hebrew *ל*, are found with and without the *מ* inserted; as *בבמ* between thee; *בבבמבמ* between you; *בבבמל* to you; *בבבמל* to them, etc.

Generally speaking, the others adopt the common rule, though there are many exceptions.

20. The preposition *ל* not only assumes *מ*, but, in addition to it, *ז*; as, Gen. xxxviii. 13, xlv. 1, *לזל*; in the latter place, however, the *ז* is marked by a small horizontal stroke, signifying that the letter was inadvertently inserted.

For further information respecting the construction of the Prepositions, see the Syntax.

INSEPARABLE PREPOSITIONS.

21. These consist of single letters, and are joined to nouns, to verbs in the infinitive, and to particles, by *prefixing* them: from which circumstance the name sometimes given to them is derived.

These prepositions are *ב*, *ל*, *מ*, *ב*, corresponding exactly to the same *prefixes* in Hebrew. It will be observed that the complete forms *בב* and *לל* are generally used with the *suffixes*.

The following examples will shew how these prepositions are connected with the *suffixes*: *בבבב* in you; *בבבב* in them; *לל* to him; *בבל* to us, etc.; *בבב* from thee, Gen.

xxx. 2; 𐤆𐤀𐤆𐤏 *like as thee*, Deut. xviii. 18. For further information, see the Syntax.

CONJUNCTIONS.

22. The following list is from that given by Cellarius:

𐤎𐤀 or, either	𐤆𐤏𐤏	} lest (<i>a</i>)
𐤀𐤏𐤀 but	𐤆𐤏𐤏𐤏	
𐤏𐤏𐤀 unless	𐤏𐤀	same as 𐤀𐤏𐤀
𐤀𐤎𐤏𐤀 if not, unless	𐤀𐤏𐤀	because, for (<i>β</i>)
𐤆𐤀 if	𐤏𐤀	because, if, that
𐤏𐤀 also, moreover	𐤏𐤏	because
𐤏𐤎𐤏𐤏 in order that; also	𐤎𐤏𐤏	because; also with the
𐤏𐤏𐤏 but [with prefix 𐤏		prefix 𐤏
𐤏𐤏𐤏 but, only; lest	𐤏𐤏	same as 𐤏𐤀
(Gen. iii. 3.)		

The conjunction marked (*a*) is read with 𐤏𐤏; as, 𐤀𐤏𐤏 *so as not*. That marked (*β*) is found with 𐤀𐤏 in the sense of *that not*; and with 𐤏𐤀 in the sense of *but that*.

The prefix 𐤏 *and*, is also a conjunction; it is not *conversive*, as in Hebrew.

GENERAL REMARKS ON THE PARTICLES.

23. We must not omit to mention here the *prefix* 𐤆, which is rarely used in the Samaritan with the force of the Greek article, like the corresponding Hebrew *prefix* 𐤇, except in some nouns purely Hebrew; as, 𐤏𐤎𐤆𐤏𐤀 *the God*; 𐤏𐤏𐤀 *the man*. It is also employed with the pronouns; as, 𐤀𐤏𐤀 *he*; 𐤀𐤎𐤀 *she*; 𐤏𐤏𐤀 and 𐤆𐤏𐤀 for 𐤏𐤏 and 𐤆𐤏 respectively; 𐤏𐤎𐤏𐤀 *these*, 𐤏𐤏𐤏𐤀 *they*, etc.

The following are instances of its use with the participles;

to the student's own observations. Such variations are not easily to be accounted for, except on the principle that "letters of the same organ may be interchanged promiscuously."

27. Other letters are found interchanged, besides the gutturals; as, 𐤅 for 𐤆 in 𐤅𐤅𐤆, instead of the Hebrew הֵה *he shewed*; 𐤅𐤍 for 𐤆𐤍, etc. Also 𐤑 for 𐤒; as, 𐤍𐤑𐤆𐤅 for 𐤍𐤒𐤆𐤅, Gen. xxv. 32.

Similarly, 𐤅 is found for 𐤆, and 𐤆 for 𐤑. Various others are given by Morinus. These are sufficient, however, for our purpose.

28. Besides interchanging letters, the Samaritan, like most other languages, is affected by those changes known as *metathesis* and *aphæresis*. Thus, 𐤍𐤆𐤅 for 𐤍𐤅𐤆; 𐤏𐤍𐤍𐤑 for 𐤆𐤍𐤏𐤍𐤑. So 𐤆𐤆 for 𐤆𐤆; 𐤑𐤑𐤅 for 𐤑𐤅𐤅, etc. Instances of *aphæresis* are 𐤆𐤍𐤑 for the complete form 𐤆𐤑𐤏; 𐤍𐤆 for 𐤍𐤆𐤍; 𐤏𐤆 for 𐤏𐤆𐤆, etc.

29. Before concluding, we shall give a few examples of *crasis*; thus, 𐤆𐤏𐤆 · 𐤆𐤆 *behold I*, becomes, Gen. xxii. 11, 𐤆𐤏𐤆𐤆; similarly, 𐤏𐤆𐤆𐤆 *behold ye*, Deut. i. 10. This change especially takes place with the particle 𐤆𐤏 and verbs; as, 𐤏𐤅𐤏𐤆𐤏, Deut. iii. 26; 𐤏𐤆𐤏𐤏𐤆𐤏, Gen. xxxvii. 22, etc. I confess, however, I have some doubt as to the legitimacy of the *crasis* in the latter case.

S Y N T A X .

CHAPTER V.

ON THE NOUNS.

1. One substantive depending on another is frequently used by the Samaritans instead of an adjective; thus, *አዳገ ሉዓሉ ቅዱሱ ቅጊ ሉዓላን* and *his mother took for him an ark of bulrushes*, Exod. ii. 3; *ቅዱሳን ስጦታ ስጦታ ስጦታ* and *the clothes of service and the garments of holiness*, Exod. xxxi. 10; *ኃይላ ስጦታ* *sacrifices of righteousness*, Deut. xxxiii. 19.

2. A substantive is frequently used, as in the first section, instead of an adjective, to denote the materials of which anything is composed; as, Exod. xxviii. 17, *ኃይላ ስጦታ* *rows of stone*. In this place we may notice the phrase *ሁለት ዓመት* *two years of days*, or *two full years*, as it is rendered in our version; it must be observed that the governing noun is in the absolute state, and not in the constructive, as is generally the case; the nouns *governing* and *governed* must therefore be considered in *apposition*, the former expressing the whole, the latter parts thereof.

3. The cardinal numerals from three to ten inclusive interchange their genders, as in the Hebrew, inasmuch as feminine forms are joined with masculine nouns, and *vice versâ*; thus,

ሠጠኝሥ · ከጠላላ *two years*, Gen. xlv. 6; ጳጳጳ · ጳጳጳጳ *one day*, Gen. i. 5, etc., are *concordant*; but ከጠኔፅ · ጳላጊላ *three sons*, Gen. vi. 10; ጳፅፅፅፅ · ከጠኔፅፅፅ *four kings*, Gen. xiv. 9; ሠጠኝሥ · ሥሥሥፅ *five years*, Gen. xlv. 11; · ፅፅሥ ከፅፅፅፅ *seven kine*, Gen. xli. 18; ጳፅሥላ · ሠጠፅፅ *nine bullocks*, Num. xxix. 26; ከጠላላ · ጳፅፅፅ *ten she-asses*, Gen. xlv. 23, are all *discordant* in gender, and in number also; the singular numeral being added to a plural noun.

It will appear by the subjoined examples that the cardinals are used in the constructive as well as in the absolute state; as, ጳጳጳፅ · ጠላላላ *two of his wives*, Gen. xxxii. 22; ጳጳፅፅፅላ · ላከሥላ *eight of oxen*, Num. vii. 8; ጳጳፅፅፅሥላ · ጳፅፅፅፅ *ten of sayings or commandments*, Deut. iv. 13, etc.

4. The cardinal numerals *usually* precede their nouns, as our examples will shew; this is, however, by no means always the case, as they sometimes follow; in which situation ጳጳ *one* is always found.

5. Those numerals which are multiples of ten are joined to singular and plural nouns; ሠጠፅፅፅ · ሠጠላጊላ *thirty camels*, Gen. xxxii. 15; ጳፅፅ · ሠጠፅፅፅፅ *twenty silver pieces*, Gen. xxxvii. 28; ጳሥሥ · ሠጠላጊላ *thirty years*, Num. iv. 3.

6. The *composite* numerals from ten to one hundred are usually so arranged that the less precedes the greater; as, Gen. xxxii. 22, ጳፅፅፅ · ጳጳጳ *eleven*; ጳፅፅፅ · ፅፅፅፅ *fourteen*, Num. xxix. 20, etc. The *composite* numerals beyond one hundred are free from this restriction, and can either follow or precede; ከፅፅፅሥ · ላጊላፅፅ · ጳፅፅፅፅ · ጳፅፅፅ *three hundred and eighteen*, Gen. xiv. 14; ሠጠፅፅፅፅፅ · ጳሥሥ *one hundred and twenty*, Deut. xxxiv. 7.

7. The ordinal numerals do not exceed ten in number;

for beyond that number, their place is supplied by the cardinals; as, **ሠጠገዓሉኛ ሉኃሠ** *in the fortieth year*, Num. xxxiii. 38.

8. The noun substantive is frequently doubled, so as to convey the idea of a whole, comprehending a series of individuals of the same kind; thus, in Lev. xxiv. 15, **ሕንዱ ኣኃረኡ ረገፀሙ ኃሉ ሕንዱ** *whosoever curseth his God*; that is, *every man*, without exception.

This repetition of the substantive frequently implies *multitude*; as, in Gen. xiv. 10, **ኃሉገጠፍ ኃሉጠፍ ኃሉጠፍ** *many slime-pits*; or, as it is rendered in our authorised version, “full of slime-pits.”

The repetition in Gen. xxxii. 16, has a *distributive* sense; **ዓፍፍ ዓፍፍ ገጠፍፍ ገሉፍ ፈጸጠ** *and he delivered them into the hand of his servants, drove by drove*.

This repetition expresses duality and diversity in Deut. xxv. 13, **ኃዓሉ ኃዓሉ** *two different stones*, or two stones of different weight.

9. It has been previously said that one noun dependent on another is frequently used instead of an adjective; there are cases in which the governing noun has the force of an adjective; as, **ገገሉ ሠጠፍ ኣኃዩሉ ኣሉሉ ጠጊሉ ዓገጸ** *and as for the flower of his captains he hath drowned it in the Red sea*, Exod. xv. 4, rendered “chosen captains” in our version.

The construction just explained is that always followed by **ጌህ**, the signification of which, since it is properly a substantive, is ‘the whole’; as, **ገጠፍ ጌህ** *more than all his children*, Gen. xxxvii. 3, properly, *the whole of his children*; **ጠገፍ ጌህ** *we all are sons*, Gen. xlii. 11; **ጠፍፍ ጌህ** *all of my goodness*, Exod. xxxiii. 19; **ሕሉ ገጠፍ ጌህ** *all thy work*, Deut. v. 13. In the two last examples the con-

usually put after it; as, *ḥmḡḡḡḡ ḥmḡḡḡḡ ḥmḡḡ ḥmḡḡ* *two great luminaries*, Gen. i. 16. When, however, the adjective is used predicatively, it precedes the substantive; as, *ḡḡ ḥmḡḡḡḡ* *great is my punishment*, Gen. iv. 13, *ḡḡḡḡḡḡ ḡḡ ḡḡ* *the thing is not good*, Exod. xviii. 17.

14. The Hebrews and Samaritans sometimes use a substantive accompanied by a preposition with the same force as an adjective; thus, Exod. i. 14, *ḡḡḡḡ ḡḡḡḡḡḡ* *work in the field*, i. e. 'field-work.'

15. The subject of a simple proposition in the plural number is sometimes accompanied by a predicate in the singular, the effect of which is to add a *distributive* force; as, *ḡḡḡḡ ḡḡḡḡḡḡḡḡ ḡḡḡḡ ḡḡḡḡḡḡ* *cursed be each one that curseth thee, and blessed be each one that blesseth thee*, Gen. xxvii. 29; *ḡḡḡḡḡḡ ḡḡḡḡ ḡḡḡḡ* *a pastor of sheep* is each of *thy servants*, Gen. xlvii. 3. Similar constructions are observed in the classic authors; as, Catull. c. 107, 'insperanti nobis;' Tibull. lib. 3, in last elegy, 'nobis merenti,' etc.

With *ḡḡḡḡ*, which is supposed to be of the singular number, compare *ḡḡ*, Zech. xi. 17.

16. The peculiar construction of the noun *ḡḡḡḡ* with a plural verb, among the Hebrews, does not appear to have been adopted by the Samaritans in the corresponding word *ḡḡḡḡḡḡ*; for, in Gen. xx. 13, where the Hebrew plural *ḡḡḡḡ* is used, the corresponding Samaritan is *ḡḡḡḡ ḡḡḡḡḡḡḡḡ ḡḡḡḡḡḡḡ*, *God caused me to wander*; *ḡḡḡḡḡḡ ḡḡḡḡ ḡḡḡḡḡḡḡ ḡḡḡḡḡḡḡ ḡḡḡḡḡḡḡ ḡḡḡḡ* *because there God appeared unto him*, Gen. xxxv. 7.

17. Nouns collective, though in the singular number, are capable of being construed with a plural verb; as, *ḡḡḡḡ ḡḡḡḡḡḡḡḡ* *the whole of the earth came*, Gen. xli. 57;

and all the days were, Gen. v. 23, 31, Gen. ix. 29. In both these examples, the agreement of the predicate with the governed noun must be observed; this does not, however, appear to be the case in Exod. xii. 16, 'ሉጊ ጳጵጠጋጋጋ ጊሄ ንጋጋ ጳጵጋጋጠጠ *all work shall not be done in them.*

22. When a predicate is added to subjects of different gender or number, it generally agrees with the more worthy; as, ጳጋጋጊ ጠጳሉ ጳጠጳጠጊጠጠ ጳሉሉሉ *the wife and children shall be her master's*, Exod. xxi. 4; ጳላሠጉ . ሄጳጋጋሉ ሄጠሉሉ ሄጠጋጋጳ *Abraham and Sarah were becoming old*, Gen. xviii. 11. The predicate appears to agree with the nearest subject in Gen. viii. 18, ጠሠንጉ ጳሉሉሉ ጠጋጋጋጉ ጳን ጋንጋጉ ጠጋጋጉ *and Noah went out, and his sons, and his wife, and the wives of his sons.* See Num. xii. 1. This is generally the case when the verb precedes; but when the verb follows, the agreement of the predicate may be inferred from the following examples: ጉጉገጳጉ ጠጳጊጠጠ ጳሉጊ ጋሉ ሉሄጥጉ ጉጉገጳጉ ጊሄጋጉ ጋጳጉጠ ሄጥ ጋሉጋጉ *and Leah approached also, and her sons, and bowed themselves; and then Joseph approached, and Rachel, and bowed themselves*, Gen. xxxiii. 7; ጉላጋጋጉ ጋሄጠሄጉ ሄጊሄጠጋሉ ሄጋጉጉ *and Abimelech rose up, and Memar, and returned*, Gen. xxi. 32.

23. The Samaritans, like the Hebrews, sometimes use a nominative case *absolute*, which may be connected with the rest of the sentence in English, by supplying such a phrase as 'as to,' or 'as regards'; ጋጳጉ ጊሄ *as to all the gold*, Exod. xxxviii. 24; ጠጳ ጋሉ ሉጉጊጠ ጳሉጊጋጋጉ *and as to his concubine, she herself also bare*, Gen. xxii. 24.

24. Here also may be noticed the peculiar *hypallage*, or inversion of words, which is remarkable in the Shemitic languages; as, ጳሉጉሄጉ ሄጉሉጋ *in the blood of purification*,

Levit. xii. 4, instead of 'in the purification of blood;' $\nabla\aleph\aleph \cdot \aleph\mathfrak{z}\mathfrak{z}$ *the copulation of seed*, Levit. xxii. 4, instead of 'seed of copulation;' $\mathfrak{z}\mathfrak{m}\mathfrak{z}\mathfrak{p}\aleph\mathfrak{z} \cdot \mathfrak{d}\mathfrak{z}\mathfrak{z}$ *silver of shekels*, Lev. v. 15, for 'shekels of silver.'

25. In all languages more or less *pleonasms* are found to abound. This is especially the case with certain nouns in the Samaritan; as—

(a) With $\mathfrak{m}\mathfrak{d}\aleph$ *face*; $\mathfrak{z}\mathfrak{m}\mathfrak{z} \cdot \mathfrak{m}\mathfrak{d}\aleph \cdot \mathfrak{z}\nabla$ *on the face of the waters*, Gen. i. 2; $\mathfrak{z}\aleph\mathfrak{m}\mathfrak{z} \cdot \mathfrak{m}\mathfrak{d}\aleph \cdot \mathfrak{z}\nabla \cdot \mathfrak{z}\mathfrak{z}$ *from before the face of his dead*, Gen. xxiii. 3, instead of 'from the dead body.'

(β) With $\mathfrak{z}\aleph$ *hand*; $\mathfrak{m}\mathfrak{z} \cdot \mathfrak{z}\mathfrak{z} \cdot \mathfrak{z}\aleph \cdot \mathfrak{z}\mathfrak{z}$ *from the hand of every living being*, Gen. ix. 5; $\mathfrak{z}\mathfrak{z}\mathfrak{z} \cdot \mathfrak{z}\aleph\mathfrak{z}$ *by the hand of Moses*, Exod. ix. 35, i. e. 'by Moses.'

(γ) With $\mathfrak{z}\mathfrak{z}\mathfrak{m}\mathfrak{z}$ *a word, tenour*; $\mathfrak{z}\aleph\mathfrak{z}\mathfrak{z} \cdot \mathfrak{z}\mathfrak{z}\mathfrak{m}\mathfrak{z} \cdot \mathfrak{z}\nabla$ *according to the purport of the lot*, Num. xxvi. 56, i. e. 'according to the lot;' $\mathfrak{z}\mathfrak{m}\mathfrak{z}\mathfrak{z} \cdot \mathfrak{z}\mathfrak{z}\mathfrak{m}\mathfrak{z} \cdot \mathfrak{z}\nabla$ *according to the tenour of his speech*, Gen. xliii. 7, i. e. 'according to his speech.'

The student will observe others, too numerous to mention here.

ON THE VERB.

1. The Samaritan language, like the Hebrew, has only two absolute tenses, *the perfect* and *future*. To supply the place of the imperfect and pluperfect in other languages, the Samaritan perfect is sometimes used, so that we can only be guided by the *context* as to the force which must be given to it. Vide the remarks on the moods, § 6, Chap. III.

The usual force of the perfect is that conveyed in the following example; $\cdot \mathfrak{z}\aleph\mathfrak{m} \cdot \mathfrak{z}\mathfrak{z}\mathfrak{z} \cdot \mathfrak{z}\mathfrak{p}\nabla\mathfrak{m}\mathfrak{z} \cdot \mathfrak{p}\mathfrak{z}\mathfrak{m}\mathfrak{m} \cdot \mathfrak{p}\nabla\aleph\mathfrak{z}$

ἄ2 · 9ሠሉ፡ ላፕጋ፡ and Isaac called Jacob and blessed him, and charged him, and said to him, Gen. xxviii. 1.

2. The perfect is also found in the *imperfect* sense of 'was,' 'did;' as, ላ9ሠ · ሉላሠሉ · ኃፕ·ላሠ2 why did Sarah laugh? Gen. xviii. 13; in the sense of 'used to,' ·2ሉ9ሠጠ፡ ጋላ፡ጠ · ሉጠ · ሠላ9 and Israel loved Joseph, Gen. xxxvii. 3; in the sense also of 'began to,' ላሠሠ · 2፡፡ላሠ፡፡ኃ9፡ and the people began to murmur against Moses, Exod. xv. 24.

3. The perfect is also found in a pluperfect sense in Gen. ii. 5; thus, ላ2ሉ · ላ፡፡፡ጠ · ላጠ፡፡ሠ፡ ሉ2 · ሉ2፡ for the Lord God had not caused it to rain. Another and more usual method of expressing the pluperfect will be found in the Syntax of the Infinitive.

4. Some verbs include, under the perfect form, both a *perfect* and *present* sense; such as, ሉኃላ he hates and he hated, conveying both the senses of 'odit' and 'odio habuit.' Also, ሠሠላ he knows and he knew. Compare the Greek *oïde* and the Latin 'novit,' *perfect* forms with *present* senses.

5. We sometimes find a future circumstance related in the perfect tense, as something which has actually taken place. The design of the writer in this case was to mark the future occurrence as something already *irrevocably* decreed and decided upon, and therefore, as it were, accomplished; thus, in Gen. xv. 18, ላ፡፡፡፡ሉ · ሉጠ · ሉ፡፡፡ጠ · ሠጠ፡፡፡2 to thy sons have I given the land.

6. The peculiar use of ፡, called *Vau conversive* among the Hebrews, is unknown to the Samaritans, Chaldees, and Syrians; so that the numerous rules founded on this idiom in Hebrew are not applicable to those dialects.

7. The future tense, besides the force of our future, has

render this clear; *ᐱᐃᐃᐃ ᐱᐃ ᐱᐃᐃᐃᐃᐃ ᐃᐃᐃᐃ ᐱᐃᐃ* as a foster-mother beareth the suckling, Num. xi. 12; *ᐱᐃᐃ ᐱᐃ ᐱᐃᐃ ᐃᐃᐃᐃ ᐱᐃᐃ* as a man doth bear his son, Deut. i. 31.

12. The moods known to us as the Indicative and Subjunctive do not differ among the Samaritans as regards their inflection; they can only be distinguished, therefore, by the *context*. The two absolute tenses, generally speaking, answer to our Indicative tenses of the same name in *direct* narration; but in *indirect* narration, and in conditional clauses, depending upon something previously mentioned, they answer to the Subjunctive.

13. The Subjunctive is chiefly designated by the use of certain conditional particles; such as, *ᐱᐃ, ᐱᐃ, ᐱᐃ if*; *ᐃᐃᐃ, ᐃᐃᐃᐃ unless*; *ᐱᐃᐃ, ᐱᐃᐃᐃ lest*; *ᐃᐃᐃᐃᐃ that*, etc. Thus, *ᐱᐃᐃᐃᐃᐃ ᐃᐃ ᐱᐃ if I should bring him not*, Gen. xliii. 9; *ᐃᐃᐃᐃ ᐃᐃᐃ if thou shouldest lift up*, etc., Exod. xx. 25; *ᐱᐃᐃᐃ ᐃᐃ if I should find*, Gen. xviii. 26. The particle is also omitted; as, *ᐱᐃᐃ ᐱᐃᐃᐃᐃ ᐃᐃᐃᐃᐃᐃᐃᐃ and should I overdrive them one day*, Gen. xxxiii. 13.

14. The condition also on which the subjunctive clause depends is sometimes omitted, and must be supplied from the context; as, *ᐃᐃᐃᐃ ᐃᐃ ᐱᐃᐃ ᐃᐃᐃ ᐃᐃᐃᐃ ᐃᐃᐃᐃᐃᐃᐃ within a little there had lien one of the people with thy wife*, Gen. xxvi. 10.

15. The copulative particle *ᐃ* joining one verb with another, is used like the Latin 'ut,' expressing a *purpose* or a *consequence*; thus, *ᐃᐃᐃᐃ ᐃᐃᐃᐃᐃᐃᐃ ᐃᐃ ᐃᐃᐃᐃ ᐃᐃᐃᐃ ᐃᐃᐃᐃ and hast not told me, that I might send thee away with mirth*, Gen. xxxi. 27; *ᐃᐃᐃᐃᐃ ᐃᐃᐃ ᐃᐃᐃ ᐃᐃ God is not a man, that he should lie*, Num. xxiii. 19.

16. The Subjunctive mood may also be used when a relative pronoun is accompanied by a verb expressing something indefinite, or depending on a condition not expressed; thus, $\text{זל} \cdot \text{צאמנ} \cdot \text{אף} \cdot \text{לצמאנ}$, *and thou shalt eat of the flesh which he may give thee*, Deut. xii. 15.

17. To express the Optative mood, the Samaritans adopt the following methods:—They make use of the particle זל , the Hebrew ל *would that*, joined to either the perfect or future tense; $\text{צמאמנ} \cdot \text{נאנ} \cdot \text{בנאמנ} \cdot \text{זל}$ *would that we had died in the land of Egypt!* Num. xiv. 2; $\cdot \text{מא} \cdot \text{זל} \cdot \text{צמלצמ}$ *would it may be according to thy words!* Gen. xxx. 34.

18. The Optative mood is also expressed by the formula $\text{צאמאמ} \cdot \text{מנ}$, the Hebrew מִי־יֵיט ; as, $\text{בנאנצמ} \cdot \text{צאמאמ} \cdot \text{מנ}$ *would God we had died*, Exod. xvi. 3, Hebrew מִי־יֵיט מוֹתֵנו . It will be observed that צאמאמ is passive in form, but active in signification.

19. The Imperative mood is sometimes used in an Optative sense; thus, $\text{אננף} \cdot \text{מללנ} \cdot \text{מננ}$ *mayest thou be a mother to thousands of millions*, Gen. xxiv. 60.

20. The Imperative mood, when enjoining the performance of something, is often joined with another imperative expressive of the result or consequence of the action enjoined; as, $\text{לללננ} \cdot \text{ננננ}$ *purify yourselves, and be clean*, Gen. xxxv. 2.

21. The Infinitive mood, though usually restricted to no time, is, however, capable of being referred to some definite time on combination with particles; as, $\cdot \text{אננ} \cdot \text{מנננננננ}$ *on my going out, I will spread forth my hands*, Ex. ix. 29; $\text{ננננ} \cdot \text{אננננ} \cdot \text{למנננ}$ *for the purpose of delivering him into thy hand*, Deut. ii. 30.

22. The Infinitive mood is placed *absolutely* without the

intervention of particles; as, in Gen. v. 2, בַּיּוֹם הַהוּא · בָּרָא *in the day they were created*. This instance and that given by Cellarius, from the first verse of the same chapter, scarcely belong to the rule; for בָּרָא in both cases may be the preterite third person singular, accompanied by the suffix בָּרָא.

23. The Infinitive mood is, perhaps, used for the Imperative in some cases. The identity of form, however, which exists between the infinitive and the second person masculine singular of the imperative, in consequence of the absence of vowel points in the Samaritan, exceedingly diminishes the number of such irregularities.

24. The participles being verbal adjectives, and having no means of distinguishing by inflexion between any of the tenses except the present and past, may also refer to future time, and serve as gerundives, etc.

(a) They frequently have a present sense, like those in *ens* in Latin, and in fact are generally used to express the present definite as well as the imperfect, with or without the substantive verb עָשָׂה; thus, עוֹשֶׂה *doing*; and also, ·עוֹשֶׂה עוֹשֶׂה *I am doing*; עוֹשֶׂה ·עָשָׂה *he was doing*, etc. Vide next section.

(β) The participle seems to have a future sense in Gen. xix. 14; וְהָיוּ בְנֵי הָאִשָּׁה וְהָיוּ בְנֵי הָאִשָּׁה וְהָיוּ בְנֵי הָאִשָּׁה *and he spake to his sons-in-law who were about to marry his daughters*, i. e. his future sons-in-law.

(γ) The participle is used as a gerundive in Lev. xi. 47; וְהָיוּ בְנֵי הָאִשָּׁה וְהָיוּ בְנֵי הָאִשָּׁה וְהָיוּ בְנֵי הָאִשָּׁה *and between the animal that ought to be eaten, and between the animal that shall not be eaten*.

25. The *periphrastic* use of the participles and verb substantive for the finite verb is very frequent; thus, for the

ሠጠኅህን · ሠጠኅህ · ሕ2 · ሕጠሕ · ሕ2 *thou shalt not have other gods*, Exod. xx. 3; ንጠላጠኝ · ጠሕጠ ሕ2 *let there be lights*, Gen. i. 14; ሕጠህ · ሕጠህህህን · ፍጠህ2 · ሕጠፍህ2 *cursed be each one that curseth thee, and blessed be each one that blesseth thee*, Gen. xxvii. 29. The use of the singular participle gives a distributive sense, as in the Hebrew.

(γ) Nouns used only in the plural may have a singular verb agreeing with them; as, ሕጠሕ · ጠህን · ጠሕጠ ሕ2 *there shall be no more water*, Gen. ix. 15; ሕ2 · ሕጥኑ · ጠሕ · ሕ2 ሕጠህ2 · የጠላሕ *because the water of separation was not sprinkled on him*, Num. xix. 13, 20.

(δ) In the following instance, gender and number are both neglected; as, ሕጠሕጠህ · ንጌጌሕ · ሕሉሕ *the congregation, the whole of them, are sanctified*, Num. xvi. 3.

29. The nominative of a verb is frequently omitted when it can easily be supplied from the context. There is also a frequent ellipsis of the words ጌጌሕ *a thing*, and ሕኑ *a man*.

30. Verbs in the third person singular, both intransitives and passives, are susceptible of a *neuter* use; especially such as contain implicitly in their signification the nominative to which they refer; as, ጠህ · ጠኑጠህ · ገላጠ · ጌሕ *let not there be anger in the eyes of my lord*, Gen. xxxi. 35; ሕሉጠ · ሕ2 ሕሉጌሕ *let it not be grievous in thy sight*, Gen. xxi. 12. So for the passive; as, የገላጌሕ · ሕሉሕ · ሕፍፍ *then it was began to be called on*, Gen. iv. 26. I have altered the text given by Walton in the first and last of these examples; in the latter, I have read Aphel in a passive sense, instead of ሕሉሕ; or we may render with Walton's text, *then one began to invoke*, etc.; to this, however, the passive infinitive is an objection, unless it be employed in an active sense; Chap. III. § 5. Compare the Latin idiom so often used by Tacitus.

though it is found agreeing also with the *predicate*; as, in Gen. xxxi. 8, *ሕገሉ ጠፋ ሕጠላንህን* *the speckled shall be thy wages.*

36. The substantive verb used as a copula is usually expressed in the perfect and future, but omitted in the present and imperfect; as we have previously observed. See § 24.

37. The accusative case, expressing an object, is used with verbs passive and intransitive, with the omission of a preposition signifying *as to*, in which case it resembles the Greek construction with the ellipsis of *κατά*, and the Latin with the ellipsis of *secundum*; thus, ሉጠ ንጠፋረጠ ሉጠረኛ ጳላጋረዋ ሳፋፅ *he who shall not be circumcised as to the flesh of his foreskin*, Gen. xvii. 14. Perhaps we ought to consider ንጠፋረጠ as *Pahel*, and render, *he who shall not circumcise the flesh, etc.* ንረ ሉሕሕፃሉሉ ሉረ ጳጳጠ ጠሕሕረ *but as to my name Jehovah, was I not known to them*, Exod. vi. 3; ንፃሕ ረሕረ ሕጠሉ ሕጠሉ ሕጠሉ ሕጠሉ ሕጠሉ ሕጠሉ ሕጠሉ ሕጠሉ ሕጠሉ ሕጠሉ *and be purified as to all the raiment, and as to every instrument of skin, etc.*, Num. xxxi. 20.

38. Sometimes a transitive verb has two accusatives, one of which may be preceded in English by the phrase 'as to'; thus, in Deut. xxii. 26, ሕጋ ጳረፍረ *and hath slain him as to his life.* There are various other forms of accusatives, easily explicable by supposing an ellipsis of a preposition; thus, ጳሕሕሕ ጳሕሕ ሕጠረ *and stood at the door of the tabernacle*, Exod. xxxiii. 9, where there is an ellipsis of the preposition ሕጠረ before ጳሕሕ.

39. It must be observed, that verbs of *naming* take an accusative case of the name, and a dative formed by the preposition ረ, of the thing to which the name is given;

46. When the inseparable particles Ψ , \mathcal{Z} , \mathfrak{Z} , \mathfrak{Q} , are prefixed to the infinitive, the resulting combination answers to the Latin gerund, or the Greek construction of the article with the infinitive. Instances are subjoined of these prepositions with this force.

(β) With 𐤆; as, 𐤆𐤌𐤍𐤏 · 𐤇𐤆𐤍𐤏𐤍 at the going down of the sun, Deut. xvi. 6; 𐤆𐤍𐤏 · 𐤍𐤏𐤍𐤏 on the hearing of Esau, Gen. xxvii. 34.

(δ) The *periphrastic* use of the substantive verb, with the infinitive accompanied by 2 for the future, is worthy of notice; as, ၵုၵ်းမိူၵ်း ၂ ၵုၵ်းမိူၵ်း *that they may be about to execute*, Num. viii. 11. Also, in Gen. xv. 12, ၵုၵ်းမိူၵ်း ၵုၵ်းမိူၵ်း ၂ *and the sun was about to set*.

(ε) With 𐎶; as, 𐎶𐎠𐎢𐎠𐎶𐎶 from *slaughtering*, Gen. xiv. 17; 𐎠𐎶𐎶𐎶𐎶 · 𐎶𐎠𐎢𐎠 · 𐎠𐎶𐎶 *fear not to go*, Gen. xvi. 3,

force, which is still further increased by the *infinite*. Vide § 5, Chap. III.

49. Participles may follow the construction of the finite verb, so as to govern the following noun *immediately*, or by the interposition of a preposition; as, Ἀπὸ ὅλης τῆς γῆς *and it was encompassing the whole land*, Gen. ii. 11; ἄρουρα *bearing seed*, Gen. i. 29; ὡς ἡμέρας *dividing light and darkness*.

50. They may have the construction of nouns *in regimine*; as, ὁπίσθινον καὶ πρόσθινον *knowing good and evil*, Gen. iii. 5, ἡ φυλακή *keeping sheep*; though, in both cases, it seems preferable to consider ὁπίσθινον and ἡ φυλακή as nouns, which have much the same force as the Greek construction of the article with the participle; thus, in the above cases, the former is the same as οἱ γινώσκοντες, and the latter as οἱ φυλασσόντες. The latter example may also be explained as in § 15 of the Noun.

51. Many participles of intransitive verbs, as well as passive ones, turn the noun, with which they ought to be connected by a preposition, into the genitive case; as, ἔξω γὰρ ἀπὸ τοῦ κιβωρίου *having gone out of the ark*, Gen. ix. 10; ἡ φυλακή *as captives of the sword*, Gen. xxxi. 26; ἔξω γὰρ ἀπὸ τοῦ πύργου *to all entering the gate of his city*, Gen. xxiii. 10; though, in all these cases, and numerous others, the governing participles may be considered as nouns substantive, an assumption which is supported by their peculiar forms. Compare the forms Πύργος and Πύργος with the substantives ἄρχων *a judge*, ὁκτορὴς *a homicide*, etc.

THE PARTICLES.

PRONOUN.

1. The personal pronouns of the second and third persons, especially the *suffixes*, are found in the plural masculine referring to nouns in the feminine gender; as, *ኃኋኋሉን* *their flocks*; *ኃኋኋኖላን* *drove them away*, Exod. ii. 17; *ኃኋ* *to them*, Exod. i. 21, referring to the midwives.

2. A pronominal *suffix* singular is sometimes referred, in a collective sense, to a plural noun, comprehending a body of individuals; as, *ኣኋሙ ኣኋሉሙን ሕሙሳዮ ኃኋ* *against thy enemies, and the Lord has delivered him, etc.*

3. A personal pronoun, when added to the noun to which it refers, is not redundant, but emphatic; as, *ሉሙኣ*, Gen. iii. 12; *ኣኋሕ ኃሕሉ ኣኋ ኃኋ ኃሕሕሕ ኃኋሙ ኃኋሙ ኃኋኋ* *and of the tree of the knowledge of good, etc., thou shalt not eat of it*, Gen. ii. 17.

4. An inseparable pronoun is sometimes added to a separable one of the same person, to mark with force and emphasis the person to whom it refers; as, Num. xiv. 32, *ኃኋሉ ኃኋሕሉን* *and your dead bodies, you, I say, etc.*

5. The personal pronoun is used to denote an ellipsis of the verb substantive, especially in the present and imperfect tenses; as, *ኃኋሕ ኃኋ ኣኋ ኣኋ ሙኋ ኃኋሕ* *all of us, the sons of one man are we*, Gen. xlii. 11; *ሉኣ ኃኋ* *I am he*, Deut. xxxii. 39. See Castel's Gram. Harmon.

6. The demonstrative pronoun, when repeated, has a distributive sense; as, *ኃኋ ኃኋ ኃኋ ኃኋ ኃኋ* *and they came not near one to the other*, Exod. xiv. 20; *ኃኋ ኃኋ ኃኋ ኃኋ* *and they said one to the other.*

7. The demonstrative ንኛ is sometimes coupled with the interrogative ጻህፊ, in which case the former is apparently redundant; as, ጻላሠ ለጻህፊ ንኛ ጻህፊ *wherefore hath Sarah laughed?* Gen. xviii. 13; ጠንሉጻፊ ንኛ ጻህፊ *why hast thou sent me?* Exod. v. 22.

8. The relative pronoun very frequently includes the noun or antecedent pronoun to which it refers; as, ረረሠሉኝ *that which thou shalt say*, Exod. iv. 12; ኖፃፍኝ *that which he did*, etc.

9. The relative pronoun is not put in the genitive case; but if this case be required by the construction, it is expressed by a subsequent pronominal suffix; as, ሃሕሠሉ ለፈኝ ጠንገ ጻህፊ *the nation which thou shalt not understand as to the language thereof*, Deut. xxviii. 49. It can, of course, stand in the accusative; as, ጠፈ ለጻሕሉኝ ጻሉሉኝ *the woman which thou hast brought me*, Gen. iii. 12; ንሕሉጠ ኖፃፍኝ ጻሕሕ *which the man shall do (them)*, Lev. xviii. 5, where ንሕሉጠ is redundant.

10. The relative, when it includes the antecedent noun or pronoun, may take a preposition; as, ረፍ ጻህፍ ለጠ ፍገ ሕፈ ለረረሠኝ *lead the people to the place which I spake to thee of*, Exod. xxxii. 34; ንኖፍሠሉኝ ኖሕ ንፃሉ ንፃሕ *get straw from the place which ye can find*, Exod. v. 11; ንንፃሉፈ ኖሕ *of that which was our father's*, Gen. xxxi. 1; ንጻሉፈ ኖሕ *of that which is Aaron's*, etc.

11. When the relative pronoun is preceded by the noun with a preposition to which it refers, this preposition is omitted before the relative; as, ንሕሉጻፊኝ ጻፍሉፈ ንከፍ *we came to the land to which thou sentest us*, Num. xiii. 27; ጻኝጠ ሕጻፍኝ ጠላሕሕፍ ረሕሕ *from all the nations whence the Lord has scattered thee*, Deut. xxx. 3.

12. The adverb **ከዚህ** *there*, with the relative preceding it, has the force of a relative adverb; as, **ከዚህ ላይ** *where there is gold*, Gen. ii. 11; **ከዚህ ላይ** *where God was*; **ከዚህ ላይ** *where ye are*, Exod. xii. 13; **ከዚህ ላይ** *where he is*, Gen. xxi. 17; **ከዚህ ላይ** *whence he was taken*, Gen. iii. 23. Vide also, Gen. x. 14, etc.

13. The relative pronoun is frequently omitted; as, **እንዲሁ ስለሆነ** *like as the tents which the Lord hath fixed*, Num. xxiv. 6; **እንዲሁ ሰዓት** *on the day in which the Lord spake*, Deut. iv. 15; **እንዲሁ እንዲሁ** *and how shall I afflict whom the Lord hath not afflicted (him)*, Num. xxiii. 8.

14. The relative **ከዚህ** usually refers to *persons*; it is, however, sometimes used of things which involve the idea of a person; as, **ከዚህ ላይ** *what to thee is all this drove?* Gen. xxxiii. 8. This interrogative is sometimes found in *oblique*, as well as in *direct* narration; as, **እንዲሁ** *who slew him*, Deut. xxi. 1.

15. It is also used in an *indefinite* sense, and answers to our *whoever, whatever*; as, **ከዚህ ላይ** *whoever is having business*, Exod. xxiv. 14. Similarly with the Hebrew **מי** in **יִשְׁבֵּר וְיִתְּנֶה**, *מי יִתְּנֶה*, Judg. vii. 3.

Also with the addition of the prefix **ከ**; as, **ከዚህ ላይ** *whoever hath sinned against me*, Exod. xxxii. 33. Compare also the corresponding Hebrew **מי אשר חָמָא לִי**, and Syriac **ܡܝ ܐܫܪ ܚܡܐ ܠܝ**.

ADVERBS.

1. Adverbs are, for the most part, construed with verbs. They are sometimes placed *absolutely*, at other times governed by a preposition; as, **ከዚህ ላይ** *myself alone*, Num. xi. 14;

but, *ᐱᑦᑦᑦᑦᑦ* *besides himself alone*, Deut. iv. 35; *ᐱᑦᑦᑦᑦ* *very*, Gen. iv. 5; *ᐱᑦᑦᑦᑦ · ᐱᑦᑦᑦᑦᑦ* *exceedingly*, Gen. xvii. 2; *ᑦᑦᑦᑦ* *there*, Gen. ii. 12; *ᑦᑦᑦᑦᑦ* *thence*, Gen. xi. 8.

2. Nouns are also used adverbially, either *absolutely* or when governed by a preposition; as, *ᐱᑦᑦᑦᑦᑦ* *to-day*, Gen. iv. 14; *ᑦᑦᑦᑦᑦᑦ* *this day*, Gen. xxv. 31; *ᑦᑦᑦᑦᑦᑦ · ᑦᑦᑦᑦᑦᑦ* *day and night*, Lev. viii. 35; *ᐱᑦᑦᑦᑦᑦ* *first*, Gen. xxxviii. 28; *ᐱᑦᑦᑦᑦᑦᑦ*, Num. x. 13.

3. Certain adverbs are also joined to nouns, or separable pronouns, in the same way as to verbs; as, *ᐱᑦᑦᑦᑦ · ᑦᑦᑦ* *very good*, Gen. i. 31; *ᑦᑦᑦ · ᐱᑦᑦᑦᑦ · ᑦᑦᑦᑦᑦᑦ · ᐱᑦᑦ* *how dreadful is this place!* Gen. xxviii. 17; *ᑦᑦᑦᑦᑦ · ᐱᑦᑦ* *how good!* Num. xxiv. 5; in the two latter cases *ᐱᑦᑦ* is properly the relative. See Syntax of the Verb, § 27.

4. The particle *ᑦᑦ* is sometimes joined to nouns substantive and adjective, as will appear from the following examples: *ᑦᑦᑦᑦ · ᑦᑦᑦ* *and not wise*, Deut. xxxii. 6; *· ᑦᑦᑦ* *ᐱᑦᑦᑦᑦ · ᑦᑦᑦᑦ* *at no period of her separation*, Lev. xv. 25, Hebrew *עַתְּ-נִדָּחַתָּ לֹא*; *ᑦᑦ · ᑦᑦᑦ*, *by no God*, Deut. xxxii. 21. Similarly *ᑦᑦᑦ · ᑦᑦᑦ*. Compare the Greek construction, *ἡ οὐ περιτείχισις, ἡ οὐκ ἀπόδοσις*, in Thucydides and Lucian.

5. The particle *ᑦᑦᑦ* is similarly used to the Latin 'nihil', 'parum', etc.; thus, *ᑦᑦᑦᑦᑦ · ᑦᑦᑦᑦ* *nihil ad servandum*, Deut. xxii. 27; *ᑦᑦᑦᑦ · ᑦᑦᑦᑦᑦ · ᑦᑦᑦᑦ · ᑦᑦᑦᑦ* *parum panis et parum aquæ*, Num. xxi. 5; Gen. xlvii. 13, etc.

(a) It is also found like *ne* in 'nemo', and 'nie' in the German 'nie-mand'; as, *ᑦᑦᑦᑦ · ᑦᑦᑦᑦ* *no man*; *ᑦᑦᑦᑦᑦ · ᑦᑦᑦᑦ* *nothing*, or it might be rendered, in conformity with the preceding, *nihil rei*, Gen. xxxi. 50, Exod. v. 11.

(β) It is used to deny a quality predicated by an adjective, and has a *suffix* referring to the subject of the predicate:

as, $\text{ḫ} \text{ḥ} \text{m} \text{ṣ} \text{ṣ} \cdot \text{ḫ} \text{ḥ} \text{m} \text{ṣ} \text{ṣ}$ *which (it) is not clean*, Gen. vii. 8; $\text{ḫ} \text{ḥ} \text{ṣ} \text{ṣ} \cdot \text{ṣ} \text{ḥ} \text{m} \text{ṣ} \text{ṣ} \cdot \text{ḫ} \text{ḥ} \text{ṣ} \text{ṣ}$ *but the hoof (it) is not dividing*, Lev. xi. 4; $\text{ṣ} \text{m} \text{ḡ} \text{ḥ} \cdot \text{ṣ} \text{ḡ} \text{ḡ} \cdot \text{ṣ} \text{ṣ} \text{ṣ} \text{ṣ} \cdot \text{ṣ} \text{ḥ} \text{m} \text{ṣ} \text{ṣ}$ *he that hearkeneth not unto the voice of his father*, Deut. xxi. 18; $\text{ṣ} \text{ḥ} \text{ḥ} \text{ḥ} \text{ṣ} \cdot \text{ṣ} \text{ḥ} \text{m} \text{ṣ} \text{ṣ} \cdot \text{ḫ} \text{ḥ} \text{ṣ} \text{ṣ}$ *the bush (it) was not burning*, Exod. iii. 2.

6. The particle $\text{ḫ} \text{ḥ} \text{ṣ} \text{ṣ}$ or $\text{ḫ} \text{ḥ} \text{ṣ} \text{ṣ}$ is used, like $\text{ḥ} \text{ḥ}$, with a substantive; as, Deut. iv. 42, $\text{ṣ} \text{ḥ} \text{ḥ} \text{ḥ} \cdot \text{ḫ} \text{ḥ} \text{ṣ} \text{ṣ}$ *with no knowledge*; but in Deut. xix. 4, without a mark, i. e. not knowingly.

7. Some adverbs, besides a preposition, take also a pronominal suffix; as, $\text{m} \text{ṣ} \text{ṣ} \text{ṣ} \text{ṣ} \cdot \text{ḫ} \text{ḥ} \text{ḥ} \text{ḥ}$ *I myself alone*; where $\text{ṣ} \text{ṣ} \text{ṣ} \text{ṣ}$ is for $\text{ṣ} \text{ṣ} \text{ḥ} \text{ḥ}$, Syriac ܠܝܢܝܐ , from ṣ and $\text{ṣ} \text{ḥ}$ *one, alone*; $\text{ḫ} \text{ḥ} \text{ṣ} \text{ṣ}$ *it alone*, Num. xxiii. 9; $\text{m} \text{ṣ} \text{ṣ} \text{ṣ} \text{ṣ} \cdot \text{ṣ} \text{ḥ} \text{ḥ} \cdot \text{ḥ} \text{ḥ}$ *I myself am not able alone*, Deut. i. 9. Also without prepositions, $\cdot \text{ṣ} \text{ḥ} \text{ḥ} \text{ṣ} \text{ṣ} \cdot \text{ṣ} \text{ḥ} \text{m} \text{ṣ} \text{ṣ}$ *if thou thyself art not sending*, Exod. viii. 21.

8. Two particles of negation are sometimes joined, as in Greek, to strengthen the negation; thus, $\cdot \text{ḥ} \text{ḥ} \text{m} \text{ṣ} \text{ṣ} \cdot \text{ṣ} \text{ṣ} \text{ṣ} \text{ṣ} \text{ḫ} \text{ḥ}$ *truly were there no, no sepulchres?* Exod. xiv. 11; Hebrew לֹא־לֹא .

9. A negative particle is also construed with the word $\text{ṣ} \text{ḥ}$ *all*, so that the negation is not merely confined to this word, but extends also to the verb; as, $\cdot \text{ṣ} \text{ḥ} \text{ṣ} \text{ṣ} \text{ṣ} \cdot \text{ḫ} \text{ḥ} \text{ṣ} \text{ṣ}$ $\text{ḫ} \text{ḥ} \text{ṣ} \text{ṣ} \text{ṣ} \cdot \text{ṣ} \text{ḥ} \cdot \text{ḫ} \text{ḥ} \text{m}$ *lest finding him every one might be killing him*, Gen. iv. 15. The negation is, however, sometimes *special*; as, Num. xxiii. 13, $\text{m} \text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ} \cdot \text{ḥ} \text{ḥ} \cdot \text{ḫ} \text{ḥ} \text{ṣ} \text{ṣ}$ *but all of it thou shalt not see*, i. e. you shall see a part.

10. The repetition of the adverb, besides giving the usual intensive force, sometimes denotes a *progressive* action; as, $\text{ḫ} \text{ḥ} \text{ṣ} \text{ṣ} \text{ṣ} \text{ṣ} \cdot \text{ḥ} \text{ḥ} \text{ṣ} \text{ṣ} \text{ṣ} \text{ṣ} \cdot \text{ḥ} \text{ḥ} \text{ṣ} \text{ṣ} \text{ṣ} \text{ṣ}$ *I will expel him little by little*, Exod. xxiii. 30; $\text{ṣ} \text{ṣ} \text{ṣ} \text{ṣ} \cdot \text{ṣ} \text{ṣ} \text{ṣ} \text{ṣ} \cdot \text{ṣ} \text{m} \text{ṣ} \text{ṣ} \cdot \text{ṣ} \text{ḥ} \text{m}$ *he shall mount above thee higher and higher*, Deut. xxviii. 43.

11. Comparative particles are sometimes redundant; as,

ኃዘንሙኃ·ሙጊ·ገዳሉሠጻ *sware to me to-day*, Gen. xxv. 33, where ኃ is redundant; ዘሙኃዳዘሙ·ጻዘሙ·ጻጻጻጻ *and the people were complaining*, Num. xi. 1, which is rendered by the LXX., καὶ ἦν ὁ λαὸς γογγύζων. Compare Exod. i. 12.

12. The particle ኃዘጊ is principally used to point out an event as the consequence of one previously stated; thus, ኃዘጊሉገሉ·ሉጊ·ጊዘጊ *therefore ye shall not lead*, Num. xx. 12; ጊሉላሠሙ·ሙላጊ·ላዘሉ·ኃዘጊ *therefore say to the children of Israel*, Exod. vi. 6; ኃሙ·ጊገሙ·ጊዘ·ኃዘጊ *therefore whoever slayeth Cain*, Gen. iv. 15.

13. The compound particle ኃዘ·ጊሙገ *therefore*, differs somewhat from the preceding one, for while the latter marks the relation of two events as that of direct cause and effect, the former generally indicates an event resulting indirectly from a preceding one; thus, ላገገ·የዘሙ·ኃዘ·ጊሙገ *on this account shall a man leave*, Gen. ii. 24; ·የገላጊ·ኃዘ·ጊሙገ ዘሠ *therefore he called the name*, Gen. xix. 22; instead of this, we find ኃዘ·ጊገ, Gen. xx. 6; ጊሙገጊ, Gen. x. 9; and the simple ጊሙገ, Gen. xvi. 14.

14. Many particles which are included in the *conjunctions* by some, are referred to the *adverbs* by others. On this account, the student will probably find, under conjunctions, particles which, from their force and use, he has led to consider as adverbs, and *vice versâ*.

PREPOSITION.

1. The separable prepositions are properly nouns in the *constructive* state, governing the word before which they are placed in the *genitive* case; as, ጻገሉ·ጊገ *upon the earth*; ሙሉሉ·ዘገ *with my wife*; ኃገሙጊ *unto them*; ·ሙኃገ ዘኃገ *between me and between thee*, etc.

2. The separable prepositions are also preceded by other separables and inseparables, so as to form words whose signification is compounded of both; as, $\text{עַל־בְּנֵי־יִשְׂרָאֵל}$ and $\text{עַל־בְּנֵי־יִשְׂרָאֵל}$, from עַל־בְּנֵי ; בְּנֵי־יִשְׂרָאֵל from בְּנֵי , with a double prefix; $\text{מִן־עַל־בְּנֵי־יִשְׂרָאֵל}$, etc.

3. Many prepositions are not immediately connected with the noun they govern, but are followed by other particles, especially the inseparables בֵּין and כֵּן ; as, $\text{בֵּין־הַכְּתָבִים־וּבֵין־הַבְּנֵי־יִשְׂרָאֵל}$ *within the veil*, Heb. $\text{בֵּין־הַכְּתָבִים־וּבֵין־הַבְּנֵי־יִשְׂרָאֵל}$, Lev. xvi. 15; $\text{בֵּין־הַבְּנֵי־יִשְׂרָאֵל}$ *beside the family*, Exod. xii. 37.

4. The preposition בֵּין *between*, is construed in the two following ways: the preposition is repeated with both the objects which form the limit of the space implied in בֵּין ; as, $\text{בֵּין־הַכְּתָבִים־וּבֵין־הַבְּנֵי־יִשְׂרָאֵל}$ *between the light and darkness*. In the place of the second בֵּין , the suffix כֵּן is read; as, $\text{בֵּין־הַכְּתָבִים־וּכֵן־הַבְּנֵי־יִשְׂרָאֵל}$ *between the water and water*, Gen. i. 6; $\text{בֵּין־הַכְּתָבִים־וּכֵן־הַבְּנֵי־יִשְׂרָאֵל}$ *and between contact and contact*, Deut. xvii. 8.

5. This section contains an account of the principal senses of the *separable* prepositions עַל , בֵּין , בֵּין , כֵּן .

The preposition עַל ,—

(a) Denotes *place*; as, עַל־הַבַּיִת *in the house*, Gen. xxxix. 5, and is sometimes employed with substantives, so as to form with them adverbs; as, $\text{עַל־בְּנֵי־יִשְׂרָאֵל}$ *deceitfully*, Gen. xxxiv. 13.

(β) Expresses *motion towards*; as, $\text{עַל־בְּנֵי־יִשְׂרָאֵל}$ *towards heaven*, Gen. xi. 4.

(γ) In the sense of *against*; as, $\text{עַל־בְּנֵי־יִשְׂרָאֵל}$ *against all*, Gen. xvi. 12; $\text{עַל־בְּנֵי־יִשְׂרָאֵל}$ *against Egypt*, Exod. xiv. 25.

(δ) It expresses also the *material*; as, $\text{עַל־בְּנֵי־יִשְׂרָאֵל־וְעַל־בְּנֵי־יִשְׂרָאֵל־וְעַל־בְּנֵי־יִשְׂרָאֵל}$ *of gold, and of silver, and of brass*, Exod. xxxv. 32; also the *subject of an action*; as, $\text{עַל־בְּנֵי־יִשְׂרָאֵל}$ *he shall*

eat thereof, Exod. xii. 43, 44; also the *manner of an action*; as, $\text{ሕፃፍ} \cdot \text{ረሕፍ}$ *with all thy heart*, Deut. vi. 5, etc.

(ϵ) In the sense of *for*, *on account of*; as, ገደል *for money*, Deut. ii. 6; እሉዓንገዳ *for his theft*, Exod. xxii. 3; አሥሥሃዳ *on account of five*, Gen. xviii. 28.

(ζ) With the force of *by*, *through*; as, አሥሥሃዳ *by Moses*, Num. xii. 2; also in the sense of *with*, denoting the instrument; as, ጠዓላሃዳ *with my sword*, Gen. xlviii. 22; also *with*, in the sense of *together with*; as, ጠላፍሉዳ *with my rod*, Gen. xxxii. 10.

(η) It has frequently the senses of *when*, *after that*, etc., especially with the infinitive mood. Moreover, this preposition is frequently wanting, and sometimes redundant.

6. The preposition ሕ ,—

(α) Primarily signifies *like as*, *as if*; thus, ኃሉጠዓሠሉሕ *according to our likeness*, Gen. i. 26. When it is doubled, the former is *so*, the latter *as*; thus, $\text{እዓጠሃሕ} \cdot \text{እሉሕላሕ}$ *so the righteous as the wicked*, Gen. xviii. 25; $\text{እፕላሕሕ} \cdot \text{ሕሉሕሕ}$ *so thou as Pharaoh*, Gen. xlv. 18.

(β) In the sense of *about*, *nearly*; of number, $\text{ኃሉፕሕ} \cdot \text{ሉሕሕ}$ *about six hundred*, Exod. xii. 37; of time, $\text{እሕፕጠዐ} \cdot \text{ኃዓላሕ}$ *about the time of life*, Gen. xviii. 10.

(γ) Like ዓ , it is used in the sense of *when*, *after that*; as, $\text{ኣሕፕ} \cdot \text{ፕሕሕሕ}$ *and when Esau heard*, Gen. xxvii. 34; $\text{ሉሕሕሕ} \cdot \text{ኃሉሕሕ}$ *after he had made an end*, Deut. xx. 9.

(δ) It is deficient in Gen. xlix. 9, $\text{እጠላሉ} \cdot \text{ላገ}$ *as a lion's whelp*. Sometimes it is redundant, like ዓ .

7. The preposition ረ ,—

(α) Is used in the sense of *at*, *to*, or *in*, expressing motion; as, $\text{እረ} \cdot \text{ሉጠሉኘ} \cdot \text{ረሕ}$ *all which there is to him*, Gen. xxxix. 8; እሕእሕረ *to go*, Deut. xxix. 18.

of rare occurrence. Like the rest, it is sometimes deficient and redundant.

CONJUNCTIONS.

1. The separable conjunctions agree in construction, for the most part, with the adverbs, except that they are always put before sentences, for the purpose of *connecting* them. Some, like nouns and adverbs, are preceded by prepositions; as, $\text{אֲזַי} \cdot \text{עַד}$ *so as not*, Deut. iii. 3.

2. The relative prefix כִּי is sometimes used with the perfect tense, expressing the reason for a thing done; as, $\text{בָּנִינוּ} \cdot \text{לָאֲדָרְכֵנוּ} \cdot \text{כִּי} \cdot \text{שָׁלַחְתָּנוּ} \cdot \text{לָאֲדָרְכֵנוּ}$ *we went to the land because thou sentest us*, Num. xiii. 28; $\text{כִּי} \cdot \text{יְהוָה} \cdot \text{שָׁמָּה}$ *because God was there*, Exod. xx. 21. It is also found with the future, expressing the purpose or consequence of any thing; as, $\text{כִּי} \cdot \text{יִשְׁלַח} \cdot \text{יְהוָה} \cdot \text{בְּרָכָה}$ *that it may be well with thee*, Deut. iv. 40. The relative is similarly used with prepositions.

3. A conjunction is sometimes found where, in Hebrew, there is an ellipsis of אֲשֶׁר after a preposition; as, $\text{כִּי} \cdot \text{יְהוָה} \cdot \text{יְבָרֵךְ}$ *that my soul may bless thee*, Gen. xxvii. 4; $\text{כִּי} \cdot \text{יִשְׁלַח} \cdot \text{יְהוָה} \cdot \text{בְּרָכָה}$ *that you may live*, Deut. iv. 1.

4. Sometimes a sentence upon which another depends seems to be wholly omitted; to complete the sense, therefore, and construction, it must be supplied; as, $\text{כִּי} \cdot \text{יְהוָה} \cdot \text{יְבָרֵךְ}$ *because I said*, I will take care, *lest thou take thy daughters*, Gen. xxxi. 31, where there is an ellipsis of the Latin 'cavebo'.

5. The inseparable conjunction וְ is variously used in connecting the members of a sentence; it usually has the sense of 'and' or 'also'.

(a) It is found in Gen. xii. 12, in the sense of 'but'; as,

ጸጠዳጠ·ሕጠላጠኝ·ጠኳንጊፀየጠኝ *and they will kill me, but thee will they save alive.*

(β) In the sense of 'however', 'since'; as, 'ኣሕህ ጠላጠ·ኳንላጠኳ·ኳንላሉኝ·ጠፍጠጊ·ኳንላጠላሉ *wherefore have you come to me, since ye hate me*, Gen. xxvi. 27; ጊፀዓ·ሉኳዳሕ·ሉጠኣኝ *because she is the possession of a master*, Gen. xx. 3.

(γ) It is also found in the sense of 'either', 'therefore'.

(δ) In the sense of 'so that', 'in order that'; as, 'ሉጊ ሕጓጊሉ·ሕሡ·ሉጠ·ጊጊዳሉኝ·ዓሦሕጊ·ጠሕሡዓ·ኳንፀዓላሡሉ *ye shall not swear by my name falsely, that ye profane not the name of your God*, Lev. xix. 2; ሉሉሕኝ *that he may die*, Exod. xxi. 12.

(ε) In the sense of 'when' or 'while'; as, 'ጊጊፀ·ፀኝጊኝ ዓፀጠጊ *when Lot entered Zoar*, Gen. xix. 23.

(ζ) The particle ኝ is used in a sentence to which it gives a *retributive* sense, arising from the expression of a condition or cause in a preceding one; as, 'ኣሉሉ·ጠሕጠጊሉ·ሉኝሕጓ ኅገሕ·ጠኳሕሕሉኝ *whether because thou art my brother, therefore wilt thou serve me freely*, Gen. xxix. 15; 'ኣኝኣጠ·ዓፀጠኝ ኣሕላጠየ·ሉጠ·ሕጊ *therefore the Lord will keep for thee the covenant*, Deut. vii. 12. Similarly, 'ኣኳሕ·ኳንሕጊሕጠሕ·ሕኝጠዓ ኳንሕጠኳጠፀ·ጠጊገሉሉኝ *in the day of your eating of it, then shall your eyes be opened*, Gen. iii. 5.

(η) The conjunction ኝ is sometimes apparently redundant; as, ሉጠኣኣ·ኣሕሕኳ·ዓሦፀሉሉኝ·ጠሕዳ·ጊሕሉ·ጊሕ *every one who eateth bread leavened, that soul shall be cut off*, Exod. xii. 15, 19.

There are various other senses, too numerous to mention here.

6. When the conjunction ሕሉ is repeated, the former

signifies 'either', the latter 'or'; as, *ἢ ὄξ ἢ πρόβατα* *whether ox or sheep*, Deut. xviii. 3. This is similar to the Greek usage of *εἰ* and *ἢ*.

7. The particle *ἤ*, when repeated, is used in the sense of 'so'——'as'; thus, *ἡμεῖς καὶ οἱ πατέρες ἡμεῖς καὶ οἱ πατέρες* *so we, as our fathers*, Gen. xlvii. 3.

8. Conjunctions expressing *doubt* are not always found with this force, but are sometimes used to denote the difficulty of accomplishing the object in question, or to bring forward prominently other similar circumstances connected with it; as, *ἀνέβη εἰς θεὸν ἡμεῖς καὶ οἱ πατέρες ἡμεῖς καὶ οἱ πατέρες* *I will ascend unto God, peradventure I shall make an atonement for your sins*, Exod. xxxii. 30; Heb. *ἵνα*. It is rendered by the LXX., *ἵνα ἐξιλάσωμαι*. In this case, the peculiar force of the conjunction is well marked by the English "peradventure". *ἡμεῖς καὶ οἱ πατέρες ἡμεῖς καὶ οἱ πατέρες* *and ye shall not touch of it, lest ye be destroyed*, Gen. iii. 3, rendered by the LXX., *ἵνα μὴ ἀποθάνητε*, where the stress lies upon the necessary consequence of their so doing, and conveys no doubt; *ἡμεῖς καὶ οἱ πατέρες ἡμεῖς καὶ οἱ πατέρες* *let her receive it to herself, lest we may be for contempt*, i. e. may be mocked, Gen. xxxviii. 23, which is expressed by the LXX., *ἀλλὰ μὴ ποτε καταγελασθῶμεν*. In all these cases, though adverbs of *doubt* are used, they appear to carry but little of their usual force, but prominently introduce certain points arising from the previous sentence.

INTERJECTIONS.

1. The interjections, properly speaking, are placed *absolutely* in a sentence; that is, do not depend in construction upon any word or words therein.

2. As in Latin and Greek, some verbs are used as interjections; thus, $\text{אָנֹכְךָ} \cdot \text{מֵאֵלֶיךָ}$ *age*, $\kappa\alpha\tau\alpha\beta\alpha\acute{\iota}\nu\omega\mu\epsilon\nu$; or, *age, descendamus*. So, $\text{מֵלֶךְ} \cdot \text{נִשְׁאַל} \cdot \text{מִן} \cdot \text{נֶפֶשׁ} \cdot \text{נִי}$ *si iter mihi ineundum, quæso, ex sententiâ facere liceat*, Gen. xxiv. 42; $\text{הִנֵּה} \cdot \text{זֶרַע}$ *Behold! here is seed for you*, Gen. xlvii. 23; $\text{בָּרְכֵנוּ} \cdot \text{נִשְׁכָּנְךָ}$ *Come! let us make a treaty*, Gen. xxxi. 44.

3. Some nouns have the force of interjections when, on account of a vehement affection of the mind, they are *abruptly* expressed, and are entirely independent of the rest of the sentence; as, $\text{אֲשֶׁר} \cdot \text{לִפְנֵי} \cdot \text{הָאֱלֹהִים}$ *profanum servis tuis!* i. e. *absit à servis tuis*, Gen. xlv. 7.

4. Few remarks are required on the Syntax of the Interjection for practical purposes, inasmuch as that part of speech is independent of the rest of the sentence. The force of the Interjections, which may be derived from the Lexicon, is all that is required.

On the Syntax generally it may be observed, that, for the most part, it agrees with the Hebrew and the other Shemitic languages.

EXTRACTS.

THE following remarks upon the text and construction of some passages in the Extracts will be read with advantage by the student.*

GENESIS, I.

Ver. 2.— מִן־בְּרִמָּה should probably be read בְּרִמָּה or מִבְּרִמָּה ; compare the rendering מִן־בְּרִמָּה in the Targum with the latter. Cellarius explains the form in the text as, “factum κατ’ ἀποκοπήν ex מִן־בְּרִמָּה ; *inanitas*,” to this conjecture the use of the preceding בְּרִמָּה as an *adjective* is somewhat opposed.

Ver. 9.—There is an apparent ellipsis of בְּ before מִן־בְּרִמָּה .

Ver. 11.— וְהָאֵרֶץ is for וְהָאֵרֶץ , from וְהָאֵרֶץ . The succeeding וְהָאֵרֶץ in the text, may be taken as an *emphatic* infinitive; so we may render, *let the earth* (fem.) *abundantly bring forth herbage sowing* (i. e. the earth) *seed*,† inasmuch as וְהָאֵרֶץ is Pahel or Aphel participle fem., as may be inferred from v. 12, 29.

* The author would remind such of his readers as are disposed to be Sebalidi Ravii, that his conjectures are not made in the spirit or on the principles of Houbigant.

† That is, by the agency of wind and water, as in the case of the seeds of the *Anastatica Hierochuntica*, or Rose of Jericho.

Ver. 14.— אֲשַׁמְרֵם would lead us to expect אֲמַלְמַל for מַלְמַל ; so in vers. 16, 18. .

As regards זָבַרְתִּי in this verse, and $\text{זָבַרְתִּי$ in the succeeding, both are evidently misread for זָבַרְתִּי , as Cellarius would seem to insinuate in a note upon this place; “ זָבַרְתִּי eliso א pro זָבַרְתִּי quod per paragogen est pro זָבַרְתִּי .”

Ver. 16.—I doubt whether מַלְמַל should form part of the text; and this doubt is confirmed by the succeeding *parallel* passage, $\text{אֲנִי־אֶשְׁמַר־אֶת־אֶתְרִי}$, where no such circumlocution occurs, although it appears perfectly *antithetical*.

Ver. 17.— אֶפְהֵל may be Aphel for אֶפְהֵלְךָ , from אָפַל ; or, by *metathesis*, for אֶפְהֵלְךָ , regularly אֶפְהֵלְךָ , Pahel. The latter supposition receives confirmation from אֶפְהֵלְךָ in the succeeding verse.

Ver. 20.— אֶפְהֵלְךָ may be an *emphatic* infinitive after $\text{אֶפְהֵלְךָ־אֶתְרִי}$, as well as a substantive. The former supposition is perhaps preferable.

Ver. 25.—As regards the expression $\text{אֶפְהֵלְךָ־אֶתְרִי}$, there can be little doubt of its inaccuracy as it now stands; it is incompatible with the Hebrew, Targum, and Syriac version. It might be read with a slight alteration, $\text{אֶפְהֵלְךָ־אֶתְרִי־אֶתְרִי־אֶתְרִי}$, which is tolerable. On the other hand, it may be corrupted from a gloss, $\text{אֶפְהֵלְךָ־אֶתְרִי}$, in explanation of the term אֶתְרִי in the succeeding verse, and carelessly transferred into the text. In the latter case, the phrase $\text{אֶפְהֵלְךָ־אֶתְרִי}$ should be omitted from Walton's text. It is difficult to explain it as it now stands.

Ver. 26.— אֶתְרִי־אֶתְרִי is somewhat anomalous; probably imitated from the Hebrew participle רוֹמֵשׁ or רוֹמֵשׁ , the *Tsere*

being represented by π . Should it be read פֶּהִל Pehil? Vide also ver. 30.

Ver. 28.—All the versions tend to render the reading פֶּהִל suspicious. Should it be פֶּהִל , as in ver. 24, 25, etc.? The compound פֶּהִל־פֶּהִל immediately succeeding answers to the Hebrew פֶּהִל־פֶּהִל , whence it is probably derived. Here again, I apprehend, the true reading may be obtained by expelling פ , when we may render, *which hath crept*, Pahal; at least, such an elision would produce a form consistent with the general principles of the language.

EXODUS, XX.

Ver. 5.— $\text{פֶּהִל־פֶּהִל} \cdot \text{פֶּהִל} \cdot \text{פֶּהִל־פֶּהִל} \cdot \text{פֶּהִל}$ is literally rendered from the Hebrew. Of course there is an ellipsis of a substantive, and in all probability this substantive is פֶּהִל in the extended sense of *descendants*; hence we may render, *visiting the sin of fathers upon the immediate descendants* (i. e. children and grand-children), *and upon the third and fourth descendants* (generations). In the Targum we have, $\text{עַל־פֶּהִל־פֶּהִל־פֶּהִל־פֶּהִל}$.

Ver. 10.—Upon the hiatus after פֶּהִל־פֶּהִל Cellarius remarks, “hiatus arguit vocem פֶּהִל־פֶּהִל *jumentum tuum*, quam codex Ebræo-Sam. habet; in versione autem non apparet.”

Ver. 11.—The reading פֶּהִל for פֶּהִל is to be remarked.

Ver. 16.— פֶּהִל is apocopated for the full form פֶּהִל־פֶּהִל Pahal, from פֶּהִל .

Ver. 17.—The latter part of this verse is interpolated from Deut. xxvii. 2, etc.; xi. 30. The apocopate פֶּהִל for פֶּהִל־פֶּהִל should also be noted.

I have retained אל־תִּצְוֶה in the text, in deference to the opinion of Castel, who says, " אל־תִּצְוֶה *idem quod* תורה," although I am convinced we ought to read אל־תִּצְוֶה instead.

Ver. 19.—This verse is chiefly derived from Deut. v. 24—27. In it מִי־אֵל for מִי־אֵלִים must be observed; as also אֶפְהֵל־אֶפְהֵל Aphel imperative, formed regularly like the Chaldee from אֶפְהֵל , the vowel *Tsere* being represented by the *mater lectionis* מ.

Ver. 20.—In the phrase אֶל־תִּצְוֶה־לְךָ , the infinitive is governed by the ellipsis of ל, or by the ל in the adverb.

Ver. 22.—This verse is interpolated from Deut. v. 28, xviii. 18, and succeeding verses. Perhaps אֶל־תִּצְוֶה־לְךָ should be read אֶל־תִּצְוֶה־לְךָ .

As regards the expression אֶל־תִּצְוֶה־לְךָ , something is clearly wrong. It perhaps should be either אֶל־תִּצְוֶה־לְךָ , as in Gen. xxx. 34, or אֶל־תִּצְוֶה־לְךָ ; the latter is preferable. The reading in the text is evidently a compound of the two conjectures just given; for, אֶל־תִּצְוֶה־לְךָ is for אֶל־תִּצְוֶה־לְךָ or אֶל־תִּצְוֶה־לְךָ . The latter conjecture may even be an incorporated gloss on the former, or *vice versâ*.

Some little difficulty attaches to the word אֶל־תִּצְוֶה־לְךָ in the latter part of the verse. I propose to derive it from אֶל־תִּצְוֶה to bear, to attend, the compound אֶל־תִּצְוֶה־לְךָ being found in Gen. xlii. 23, in the sense of *interpreter*. If this be the case, we ought to read אֶל־תִּצְוֶה־לְךָ as a participle, and render, *I will tell all that pertaineth to the decrees and judgments*, etc. I have simply rendered it by "precepts" in the Lexicon.

Ver. 25.— אֶל־תִּצְוֶה־לְךָ is perhaps *Pehil* with a suffix; so that we may render, *thou shalt not build them* (fem.), *having hewn them* (masc.); i. e. thou shalt not build them of hewn,

etc. The word may also be an infinitive, with the omission of the prefix \aleph ; in this case, render, *after hewing them*. The discrepancy in gender between \aleph and \aleph should be noted.

DEUTERONOMY, XXXIV.

Ver. 1.—The student will see that the greater part of the first and the two succeeding verses of the Hebrew, probably containing a complete account of the extent of the panorama exhibited by God to Moses, are rendered in the version by a vague expression of the limits of Moses' observation, without specifying the individual occupants between those limits.

The proper reading of $\aleph\aleph\aleph$ should be $\aleph\aleph$, as in Num. xxii. 1, xxvi. 3, 63, etc.

Ver. 6.—After $\aleph\aleph$, the suffix \aleph is manifestly omitted.

Ver. 8.—Upon the somewhat confused phrase $\aleph\aleph\aleph\aleph$, Cellarius remarks, “forte quod dedecus, neminem à morte eximi; vel fletus *nimius*, quod indecorum dolori indulgere.” I have doubts about the genuineness of this passage, which it would be superfluous to give here.

GENESIS, I.

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 : 90 · 423 · 324 · 2700 · 32222
 — < : 340024 · 32200 · 9200 · 3222 · 0000 · 3222 13
 · 300000 · 02220 · 000000 · 0000 · 324 · 9204 14
 · 32200 · 0000 · 000022 · 3094 · 20 · 39322
 · 00000022 · 00000022 · 22200 · 00002 · 0000
 : 00000 · 00000022
 · 300000 · 0222 · 02220 · 00000022 · 22200 15
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 · 300000 · 300000 · 0000 · 100 · 324 · 0000 16
 · 32200 · 10000022 · 390 · 39000 · 00000 · 100
 · 1000 · 00002 · 10000022 · 39000 · 39000 · 1000
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 · 39002 · 300000 · 0000000 · 324 · 00000 · 3000 17
 : 3094 · 20
 · 3900 · 0000 · 000022 · 0000000 · 32200 · 000022 18
 : 90 · 423 · 324 · 2700 · 3000 · 0000
 — < : 30000 · 32200 · 9200 · 3222 · 0000 · 3222 19
 · 3000 · 000 · 2202 · 3000 · 00000000 · 324 · 9204 20
 : 3220 · 0222 · 000 · 20 · 3094 · 20 · 00000 · 0000
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 · 3000 · 100022 · 100000 · 34000 · 000 · 20
 · 32222 · 9200 · 0000 · 20 · 1000 · 00000000
 · 90 · 423 · 324 · 2700
 · 2200 · 2700 · 0000 · 92000 · 324 · 00000 · 4900 22
 : 30940 · 00000 · 30000 : 300000 · 3000 · 100
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 · 32222 · 34000 · 000 · 3094 · 000 · 324 · 9204 24
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 • ጳጳጽጽ ሕገጋ ጊገጋ ጊገጋ ለጠጥ ጳጳናገጊ ጳጳጽጽ
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 • ከለጠጥጥ ለጥጥ ለጥጥጥ ጥጥጥ ጳጳጽ ጳጳጽ 26
 • ጳጳጊጊ ጥጥጥጥ ጳጳጥ ለጠጥጥጥ ጥጥጥጥጥ
 • ጳጳጥጥጥ ጳጳጥጥ ጊገጥጥ ጳጳጽ ጊገጥጥ ጳጳጽጥጥጥ
 : ጳጳጽ ጊገጥጥ
 • ጳጳጽ ለጥጥጥ ጥጥጥ ለጠ ጳጳጽ ጥጥጥ ለጥጥ 27
 • ከጥጥ ጥጥ ጳጳጥጥጥ ጥጥጥ ጳጳጥ ጥጥ
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 • ጳጳጥጥ ጥጥጥ ጳጳጽ ለጠ ጥጥጥ ጥጥጥ ጥጥጥ
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 • ጊገጥጥ ለጠጥ ጳጳጽ ጊገጥጥ ጥጥጥ ጥጥጥ ጥጥጥጥ
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 • ለጠ ጳጳጥጥ ሕገጋ ጳጳጽ ጳጳጽ ጊገጥጥ ጳጳጥጥጥ
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 — < : ጳጳጥጥጥ ጥጥጥ ጥጥጥ ጥጥጥ ሕገጋ ጥጥጥ

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EXODUS, XX.

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 • ጥጥጥ ጥጥ ጥጥጥጥጥ ጥጥጥ ጥጥጥ ጥጥጥጥ 2
 ጥጥጥጥ ለጥጥጥ ጥጥጥጥ

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 • ጊግ • ንጃጃሉ • ግጉግ • ጥገጋ • ሉክሶ • ጊጁ • ህጃጊሉ • ጃጃጠ
 • ጠሉክሥጊ • ሠጠጥጠግግ • ጊገጉ • ሠጠሉሉጠጊሉ • ጊገጉ • ሠጠኅግ
 • ጃግግጊጊጉ • ጠሠሐግጊ • ሠጠጊጊሉጊ • ጥገሐ • ጥግገጉ 6
 • ጠጥጥጊጊ

• ԿԶՅ • ՆԴԱԶ • ՍՅԶԿ • ՅԴՅՈՒ • ՍՍ • ԿՈՒ • ՉԳՃԿ • ԿԶ 7
• ՅՍՍ • ԿՈՒ • ՉԳՃՈՒՄ • ԿՈՒ • ՅԴՅՈՒ • ՈՒՍԿՈՒ • ԿԶ
— <: ՆԴԱԶ

8 96 . 104 . 112 . 120 . 128 . 136 . 144 . 152 . 160 . 168 . 176 . 184 . 192 . 200 . 208 . 216 . 224 . 232 . 240 . 248 . 256 . 264 . 272 . 280 . 288 . 296 . 304 . 312 . 320 . 328 . 336 . 344 . 352 . 360 . 368 . 376 . 384 . 392 . 400 . 408 . 416 . 424 . 432 . 440 . 448 . 456 . 464 . 472 . 480 . 488 . 496 . 504 . 512 . 520 . 528 . 536 . 544 . 552 . 560 . 568 . 576 . 584 . 592 . 600 . 608 . 616 . 624 . 632 . 640 . 648 . 656 . 664 . 672 . 680 . 688 . 696 . 704 . 712 . 720 . 728 . 736 . 744 . 752 . 760 . 768 . 776 . 784 . 792 . 800 . 808 . 816 . 824 . 832 . 840 . 848 . 856 . 864 . 872 . 880 . 888 . 896 . 904 . 912 . 920 . 928 . 936 . 944 . 952 . 960 . 968 . 976 . 984 . 992 . 1000 . 1008 . 1016 . 1024 . 1032 . 1040 . 1048 . 1056 . 1064 . 1072 . 1080 . 1088 . 1096 . 1104 . 1112 . 1120 . 1128 . 1136 . 1144 . 1152 . 1160 . 1168 . 1176 . 1184 . 1192 . 1200 . 1208 . 1216 . 1224 . 1232 . 1240 . 1248 . 1256 . 1264 . 1272 . 1280 . 1288 . 1296 . 1304 . 1312 . 1320 . 1328 . 1336 . 1344 . 1352 . 1360 . 1368 . 1376 . 1384 . 1392 . 1400 . 1408 . 1416 . 1424 . 1432 . 1440 . 1448 . 1456 . 1464 . 1472 . 1480 . 1488 . 1496 . 1504 . 1512 . 1520 . 1528 . 1536 . 1544 . 1552 . 1560 . 1568 . 1576 . 1584 . 1592 . 1600 . 1608 . 1616 . 1624 . 1632 . 1640 . 1648 . 1656 . 1664 . 1672 . 1680 . 1688 . 1696 . 1704 . 1712 . 1720 . 1728 . 1736 . 1744 . 1752 . 1760 . 1768 . 1776 . 1784 . 1792 . 1800 . 1808 . 1816 . 1824 . 1832 . 1840 . 1848 . 1856 . 1864 . 1872 . 1880 . 1888 . 1896 . 1904 . 1912 . 1920 . 1928 . 1936 . 1944 . 1952 . 1960 . 1968 . 1976 . 1984 . 1992 . 2000 . 2008 . 2016 . 2024 . 2032 . 2040 . 2048 . 2056 . 2064 . 2072 . 2080 . 2088 . 2096 . 2104 . 2112 . 2120 . 2128 . 2136 . 2144 . 2152 . 2160 . 2168 . 2176 . 2184 . 2192 . 2200 . 2208 . 2216 . 2224 . 2232 . 2240 . 2248 . 2256 . 2264 . 2272 . 2280 . 2288 . 2296 . 2304 . 2312 . 2320 . 2328 . 2336 . 2344 . 2352 . 2360 . 2368 . 2376 . 2384 . 2392 . 2400 . 2408 . 2416 . 2424 . 2432 . 2440 . 2448 . 2456 . 2464 . 2472 . 2480 . 2488 . 2496 . 2504 . 2512 . 2520 . 2528 . 2536 . 2544 . 2552 . 2560 . 2568 . 2576 . 2584 . 2592 . 2600 . 2608 . 2616 . 2624 . 2632 . 2640 . 2648 . 2656 . 2664 . 2672 . 2680 . 2688 . 2696 . 2704 . 2712 . 2720 . 2728 . 2736 . 2744 . 2752 . 2760 . 2768 . 2776 . 2784 . 2792 . 2800 . 2808 . 2816 . 2824 . 2832 . 2840 . 2848 . 2856 . 2864 . 2872 . 2880 . 2888 . 2896 . 2904 . 2912 . 2920 . 2928 . 2936 . 2944 . 2952 . 2960 . 2968 . 2976 . 2984 . 2992 . 3000 . 3008 . 3016 . 3024 . 3032 . 3040 . 3048 . 3056 . 3064 . 3072 . 3080 . 3088 . 3096 . 3104 . 3112 . 3120 . 3128 . 3136 . 3144 . 3152 . 3160 . 3168 . 3176 . 3184 . 3192 . 3200 . 3208 . 3216 . 3224 . 3232 . 3240 . 3248 . 3256 . 3264 . 3272 . 3280 . 3288 . 3296 . 3304 . 3312 . 3320 . 3328 . 3336 . 3344 . 3352 . 3360 . 3368 . 3376 . 3384 . 3392 . 3400 . 3408 . 3416 . 3424 . 3432 . 3440 . 3448 . 3456 . 3464 . 3472 . 3480 . 3488 . 3496 . 3504 . 3512 . 3520 . 3528 . 3536 . 3544 . 3552 . 3560 . 3568 . 3576 . 3584 . 3592 . 3600 . 3608 . 3616 . 3624 . 3632 . 3640 . 3648 . 3656 . 3664 . 3672 . 3680 . 3688 . 3696 . 3704 . 3712 . 3720 . 3728 . 3736 . 3744 . 3752 . 3760 . 3768 . 3776 . 3784 . 3792 . 3800 . 3808 . 3816 . 3824 . 3832 . 3840 . 3848 . 3856 . 3864 . 3872 . 3880 . 3888 . 3896 . 3904 . 3912 . 3920 . 3928 . 3936 . 3944 . 3952 . 3960 . 3968 . 3976 . 3984 . 3992 . 4000 . 4008 . 4016 . 4024 . 4032 . 4040 . 4048 . 4056 . 4064 . 4072 . 4080 . 4088 . 4096 . 4104 . 4112 . 4120 . 4128 . 4136 . 4144 . 4152 . 4160 . 4168 . 4176 . 4184 . 4192 . 4200 . 4208 . 4216 . 4224 . 4232 . 4240 . 4248 . 4256 . 4264 . 4272 . 4280 . 4288 . 4296 . 4304 . 4312 . 4320 . 4328 . 4336 . 4344 . 4352 . 4360 . 4368 . 4376 . 4384 . 4392 . 4400 . 4408 . 4416 . 4424 . 4432 . 4440 . 4448 . 4456 . 4464 . 4472 . 4480 . 4488 . 4496 . 4504 . 4512 . 4520 . 4528 . 4536 . 4544 . 4552 . 4560 . 4568 . 4576 . 4584 . 4592 . 4600 . 4608 . 4616 . 4624 . 4632 . 4640 . 4648 . 4656 . 4664 . 4672 . 4680 . 4688 . 4696 . 4704 . 4712 . 4720 . 4728 . 4736 . 4744 . 4752 . 4760 . 4768 . 4776 . 4784 . 4792 . 4800 . 4808 . 4816 . 4824 . 4832 . 4840 . 4848 . 4856 . 4864 . 4872 . 4880 . 4888 . 4896 . 4904 . 4912 . 4920 . 4928 . 4936 . 4944 . 4952 . 4960 . 4968 . 4976 . 4984 . 4992 . 5000 . 5008 . 5016 . 5024 . 5032 . 5040 . 5048 . 5056 . 5064 . 5072 . 5080 . 5088 . 5096 . 5104 . 5112 . 5120 . 5128 . 5136 . 5144 . 5152 . 5160 . 5168 . 5176 . 5184 . 5192 . 5200 . 5208 . 5216 . 5224 . 5232 . 5240 . 5248 . 5256 . 5264 . 5272 . 5280 . 5288 . 5296 . 5304 . 5312 . 5320 . 5328 . 5336 . 5344 . 5352 . 5360 . 5368 . 5376 . 5384 . 5392 . 5400 . 5408 . 5416 . 5424 . 5432 . 5440 . 5448 . 5456 . 5464 . 5472 . 5480 . 5488 . 5496 . 5504 . 5512 . 5520 . 5528 . 5536 . 5544 . 5552 . 5560 . 5568 . 5576 . 5584 . 5592 . 5600 . 5608 . 5616 . 5624 . 5632 . 5640 . 5648 . 5656 . 5664 . 5672 . 5680 . 5688 . 5696 .

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· ንኃሳሉጡ · ጊጠናዓጊ · ሕሕላ · ሉጠኛ · ሕኃዓላ · ሉጠ · ሳዖኛላ 12
 : ሕጊ · ዓፃጠ · ሕፃጊላ · ፃኝፃጠኛ · ፃፃዓላ · ጊፃ · ሕጠሕጠጠ
 · ጊፃዖላ · ላጊ 13

· 937A · №2 14

· 957A · №2 15

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· ለሉሉ · ፕሠዳሉ · ሉጊን · ሥፍፍላ · ለጠፍ · ፕሠዳሉ · ሉጊ 17
 · ቅፃሠዳን · ቅፃንሉ · ቅሉሠሉን · ቅፕፍፍፍ · ቅጊፖፍ · ሥፍፍላ
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• ጊዜ፡ ጽሑፍ፡ ጊዳዊጠፍ፡ ልጠፍ፡ ጠፍ፡ ምንጠ፡ ልፍ፡ 10

• ཡུལ་པ་༢ ཡུལ་པ་ ཟེལ་ཟེལ་ ཟེལ་ཟེལ་

• ፳፻፱ ዓ.ም. ጥቅምት ፲፭ ቀን የኢትዮጵያ አስተዳደር ዘመናዊነት 11

[illegible][illegible]

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LEXICON.

* * The Student will remember, that the words which have been previously discussed in the Grammar, are not contained in the Lexicon.

4

9/8 a father

59/8 a stone

ᠠᠨᠠᠭᠠᠨ Abraham

Take a hand

ᠮᠠᠨ a man

ᠡᠭᠡᠰᠡᠭᠡᠰ earth, land

934 to shine; as a subs.,
light

ᐅᐱᓐ way, path

9P3A to honour;

Aphel, Chald. יקר.

244 to go away, depart

𐤁𐤊 a brother

𐤌𐤍𐤏 how? Chald. 𐤍𐤏

52 π a tree

ደደዘገጽ day; Syr. ܕܝܢܐ

ᠠᠩᠭᠠᠨ same as ᠠᠩᠭᠠ

𪛗 to eat, devour

324 God

ᑭᑭᑭᑭ same as preceding

当 a mother

ᐃᐃᐃ a female domestic

ᠠᠶᠤᠨ to say, speak

𐤀𐤍𐤏 to rest, cease from;

Aphel of 1873

ᠰᠤᠩᠭ᠋ᠠᠨ female; also ᠰᠤᠩᠭ᠋ᠠᠨ

why a man

פָּנִים face; Heb. פָּנִים

ᠰᠠᠯᠠᠭᠠᠨ a law; *also*

343934

294 to prolong

ᐃᐱᐱ earth, land

ᖃᖃᖃ fire

934/ who, which

𐤀𐤏𐤁 a wife

944 a place

9

མྱ་ལྔ a beast of burden,
cattle

ἄνδρ a house

օծց to weep, lament
 Խծց grief, lamentation
 օն a son, child
 օնց to build
 Գօս flesh
 օտց to seek, enquire after
 Զոց a lord, master
 Ծոց } a plain, valley
 օտոց }
 օն son; *fem.* օնց
 Խոց to create
 Զոց iron
 օնց to bless

Դ

օտ a body; *from* օտ
 Դոտ to lift over, pass
 over
 օտ to commit adultery
 Դոտ to hew, cut, circum-
 cise
 Դոտ a decree, command
 Խոտ a valley, recess
 Դոտ a stranger
 Զոտ Galgal
 օտ to discover
 Խոտ generation, age; *for*
 Զոտ
 օտ to steal
 օտ baseness, disgrace
 Խոտ same as օտ

օտ kind, genus; *for*
 օտ. Comp.
 Greek γένος
 օտ winged
 Խոտ Gerizim

Ե

Եոց to sacrifice
 Եոց gold
 Զոց to fear; *also* Զոց
 Զոց dread, fear
 Եոց to remember, to
 make mention of;
as a subs., a male
 Զոց a likeness

Զ

Զո a mountain
 Զո this, that
 Զո to be
 Զո to add; *vide*
Syntax

Է

Էոց less
 Զոց presumption
 Զոց to hold innocent
 Զոց to call, name
 Զոց to plant, sow;
as a subs., seed
 Զոց seed

ዳ

- ገገዳ neighbour
 ዳኘዳ to rejoice
 ኃገኘዳ distant, last
 ገላዳ a vision, sight
 ዳላዳ to see, behold
 ሉፍዳ to sin
 ዳጠዳ to live
 ደጠጠዳ life
 ደደዳ to know
 ዳደደዳ knowledge, wisdom
 22ዳ to pollute
 ዳ22ዳ heaven
 ኘደዳ to desire
 ገደዳ an ass; *for* ገሉደዳ
 ኘደዳ mercy
 ገገዳ an axe, a sword
 ደዳ a tree, shrub
 ደደዳ to be dark
 ዳደደዳ darkness

ፍ

- ገፍ good, well
 ገፍፍ a mountain
 2ፍ2ፍ to move away, to
 pervert
 ደደ2ፍ to create, make

ጠ

- ገጠጠ to flower, bring
 forth; *as a subs.*,
 a herb

ዳደደደ dry earth

ፍጠ a hand

ፍፍጠ to know, discern

ገፍጠ to give

ዳፍጠ the Lord

ፍደዳጠ Joshua

ደደጠ a day

ፍደደጠ to-day

ገፍጠ to be well

ዳደጠ sea; Chald. *ጸፍ*

ገፍፍጠ Jacob

ፍዳጠ Isaac

ገፍፍጠጠ glory, greatness

ፍፍጠ Jordan

ደጠዳጠ Jericho

ገጠጠ to occupy, inhabit.

2ፍገጠጠ Israel

ገጠጠ to remain, occupy

ደ

ገደደደ a star

ፍፍደደ to dispose, pre-
pare; *also* ፍፍደደ

2ደ all, any

2ፍ2ደ all, the whole

ፍደደ to darken, to be-
come dim

ጠፍፍፍፍፍ Canaanite

ደደደ to collect

ፍፍፍ silver

ገፍፍ to write

2

92 the heart

932 to be in a flame;

as a subs., a flame

ṡ2ṡ2 darkness, night

ṡṡ22 a lamp, torch

ṡṡ22 a bud, germ

ṡ222 to bud, flourish

ṡ22 to teach

ṡṡ2 a reptile

ṡ22 to cast forth

3

[מאה]

333 a hundred; Heb.

333 a luminary

373 gratis, in vain

393 an altar

333 Moab

333 to fear, dread

3ṡ3 water [מים]

3ṡ3 the middle; Chald.

3ṡ3 a plane, valley

3333 a collection

323 to fill up

ṡ323 fullness

223 to speak, say

2233 a word; *also* 2ṡ23;

Plural, 3ṡ23

3333 precepts

3ṡ3 Egypt

333 Moses

3333 tabernacle, tent

4

433 Nebo

4ṡ3 a prophet; Chald.

433; *also* 4ṡ3

4ṡ3 a luminary

433 to be light; *as a*
subs., light; also
a river

433 a fish; *prop. name,*
Nun

ṡ33 to raise, lift up;
as a subs., seed

433 to keep

433 to sacrifice

433 to explore, try

ṡ33 to fly

333 an animal

333 to breathe

333 to give, bestow

5

2ṡ3 to take, *or* receive

4ṡ3 to create, multiply

ṡṡ3 to adore

ṡ33 to bear witness

333 a sign

333 an eye

ṡṡ3 pot-herb

ṡ23 to mount, ascend

𐤀𐤋𐤍𐤔𐤕 a hill, beacon; *for*
 𐤀𐤋𐤍𐤔𐤕
 𐤔𐤔𐤕 to place, support
 𐤀𐤕𐤕 to hate
 𐤕𐤕𐤕 testimony

𐤕

𐤕𐤀𐤕 *same as 𐤕𐤕𐤕 or 𐤕𐤕*
 𐤕𐤕𐤕 to make; *as a*
 subs., a servant
 𐤀𐤕𐤍𐤕𐤕 work *(Exodus XXII, 27)*
 𐤕𐤕𐤕 to pass over
 1. 18. 31. 𐤕𐤕𐤕 to see, behold
 𐤕𐤕𐤕 time
 𐤕𐤕𐤕 a sin
 𐤔𐤕𐤕 *same as 𐤔𐤕𐤕*
 𐤕𐤕𐤕 another, strange
 𐤕𐤕𐤕 to return
 𐤕𐤕𐤕 a tree; *also 𐤕𐤕𐤕*
 𐤕𐤕𐤕 an eye
 𐤕𐤕𐤕 burnt offering
 𐤕𐤕𐤕 to enter; *also 𐤕𐤕*
 𐤀𐤕𐤕 *for 𐤀𐤕𐤕*
 𐤔𐤕𐤕 age, eternity
 𐤔𐤕𐤕 holocaust
 𐤀𐤕𐤕 a people
 𐤀𐤕𐤕 to occupy, inhabit
 𐤕𐤕 a flock of sheep;
 also 𐤕𐤕
 𐤕𐤕𐤕 to flourish; *adj.,*
 grassy

𐤀𐤕𐤍𐤕𐤕 an animal
 𐤕𐤕𐤕 land
 𐤕𐤕𐤕 darkness
 𐤕𐤕𐤕 to depart; *also 𐤕𐤕𐤕*
 𐤕𐤕𐤕 to acquire, seek

𐤕 [also 𐤕𐤕𐤕]

𐤕𐤕𐤕 a command, precept;
 𐤔𐤕𐤕 to multiply, increase
 𐤍𐤕 a word
 𐤔𐤕𐤕 a sphere, an arch
 𐤕𐤕𐤕 the *firmament*
 𐤀𐤕𐤕𐤕 prodigy, wonder
 𐤔𐤕 a mouth
 𐤕𐤕𐤕 a graven image
 𐤕𐤕𐤕 Phogor
 𐤕𐤕𐤕 to visit, command
 𐤀𐤕𐤕𐤕 precept
 𐤍𐤕𐤕 fruit, fruitful
 𐤀𐤕𐤕𐤕 Pharaoh
 𐤔𐤕𐤕 to separate, divide;
 also 𐤕𐤕 & 𐤕𐤕
 𐤀𐤕𐤕 Euphrates
 𐤕𐤕𐤕 judgment

𐤍

𐤀𐤕𐤕𐤕 form, image
 𐤀𐤕𐤕 side, coast
 𐤕𐤕𐤕 morning; *opposed to*
 𐤕𐤕𐤕
 𐤕𐤕𐤕
 𐤕𐤕𐤕

P

29P a district, region

99P to bury

399P a sepulchre

ש9P to approach, touch

as a subs., a face

ש9P to justify, sanctify

מ93P a state, city; also

39P and 3מ9P

3א33מ9P seed

29P to kill

2P a voice

שמ2P thunder (tonitrua)

3א3אש9P a beginning

ש9P a bird, fowl

א3P to envy, be jealous

of

שמא3P firmament

99P to approach, touch

Q

שא9 head, top; also

שמ9

99 great, mighty

3אמ99 greatness

9999 same as 99

ש99 same as שמ9

ממ99 remote, distant

שש99 to love

9399 strength, vigour

שמ99 breath, smell

39מ9 void; fem., רוק

3מ39מ9,

Chald. ריקני

3ש9 to creep; as a subs.,

a creeping thing

99 a neighbour

שש9 evening

S

ששש desolate, mis-shapen

39ש a sabbath

99ש to swear

97ש to send

שמ93ש the firmament

93ש to cover over, to

plaster

33ש to place, put

שמששש the heavens

933ש trumpet

93מש plaster

ששש Sichern

92ש to rule

ש2ש to finish, fill up; as

שולן an adj., complete

3ש2ש a finishing

שמשש2ש peace offerings

שש a name

9שש to hear

ששש to serve, obey

3ששש the sun

33ש a year

ዓሦ a step; *as a verb*,
to mock, prevaricate
ዓሦ same as ዓሦ

ላ
ሠንዓላ an abyss

ዓንላ an ox
ላጠጥላ a crocodile
ጋጠላ brave, apt,
strong
ዓላጠጥላ likeness

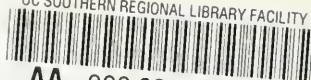
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